

MISSIONS

An International Baptist Magazine

In this Issue

From Liverpool to Rangoon
Joseph C. Robbins

Ten Days in No Man's Land
Fred E. Stockton

Life Decisions on an Ocean Beach
Paul J. Braisted

The Romance of a Blind Girl's Ring
Clarence L. Gallup

Good-bye to a New Automobile
Robert Teachout

More Re-Thinking of Missions
William B. Lippard

Volume 24
Number 2

FEBRUARY
1933

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THE CHRONICLE

*From the cradle to the grave in
missionary service*

BORN

To Rev. and Mrs. G. B. Harris of
Midnapore, Bengal-Orissa, a son,
Nov. 6.

SAILED

Miss Esther Nelson, from San Fran-
cisco, December 17, on the S.S.
Taiyo Maru, to Shanghai, for West
China.

Mr. and Mrs. E. T. Fletcher and three
children, from San Francisco, De-
cember 17, on the *Taiyo Maru* to
Shanghai; from Shanghai, January
10, on the S.S. *Ranchi* to Singapore;
from Singapore, January 19, on the
B. I. Steamer, to Rangoon; for
Burma.

ARRIVED

Dr. Harold Thomas of Ningpo, East
China, in Seattle, December 10.

DIED

Rev. P. R. Bakeman of Hangchow,
China, in Malden, Mass., Dec. 17.

Rev. C. A. Nichols, D.D., of Bassein,
Burma, in Danbury, Conn., Dec. 18.

THE CALENDAR

*Coming events of interest to
Northern Baptists*

FEBRUARY

2 —Woman's Home Mission Board
meeting in New York

4 —Baptist World Alliance Sunday,
to be observed throughout the world

12 —The "Pray-It-Through" mission-
ary offering

MARCH

2 —Woman's Home Mission Board
meeting in New York

13-14—Foreign Mission Board meeting
in New York

17 —Home Mission Board meeting
in New York

22 —Meeting of Administrative Com-
mittee, Finance Committee and Ex-
ecutive Committee in Chicago

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THE QUESTION BOX

1. Who saved a missionary's life from an attack of cholera?
2. Who is Alcala Zamora?
3. What business was established in 1911?
4. What is described as "a land of strange contrasts"?
5. What event of world importance occurred November 17, 1869?
6. For what is Bradford, Mass., noted?
7. How will March 3rd be observed?
8. Who recently examined 1271 candidates for baptism?
9. Who was Louis Frimeau?
10. What is said to be "as good as *The Good Earth*"?
11. What event in Baptist history happened January 29, 1833?
12. Where did many people die of cholera last year?
13. Who said "We must keep up the traffic while we repair the bridge"?
14. Who died two days before his 52nd birthday?
15. Whose sermons are said to "glow with the radiance of spiritual visions"?
16. Why was the headman driven up into a tree?
17. How much was spent in this country for candy last year?
18. Who was President of the Newport National Bank?

Prizes For 1933

For correct answers to every question in all issues, January to December inclusive, a prize of a year's subscription to *Missions* or a worthwhile missionary book will be awarded.

Answers should be kept at home until the end of the year and all sent in together. In order to be eligible for a prize, both the answers and the page numbers on which answers are found must be given. Answers should be written briefly. Do not repeat the question.

Where two or more in a group work together, only one set should be sent in and one prize will be awarded. All answers must reach us not later than January 1, 1934, to receive credit.

This contest is open only to subscribers.

Instructions to Subscribers

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MISSIONS

An International Baptist Magazine

HOWARD B. GROSE, Editor Emeritus

WILLIAM B. LIPPARD, Editor

Executive and Editorial Offices, 152 Madison Ave., New York City

Vol. 24

FEBRUARY, 1933

No. 2

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Four Decisive Months!

Will you help make them of value to the denomination?

FOR the remaining four months of this fiscal year, the Committee on Denominational Objectives, Pres. A. W. Beaven, *Chairman*, has outlined a series of four monthly endeavors, which if achieved will be of immeasurable benefit to our denominational life. Fortunately the one suggested for January, a month already gone, can be readily carried through in any of the other three months without detriment to the attainment of the other objectives.

JANUARY, in addition to the reading of *STREETS*, was proposed

for careful consideration to the problems affecting foreign missions that are raised by the report of the Laymen's Foreign Missions Inquiry. The expressed desire of the Committee was that there might be a serious convention-wide study of the results of the Laymen's Inquiry. So far as time permitted this idea was acted upon. The Field Activities Committee arranged discussions of the subject in a series of January conferences in various parts of the country. The subject was also on the programs of mid-year association meetings.

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What Shall I Pray Through?

asks the Baptist woman church member. The answer is: How I may help the need of people everywhere for a Saviour who saves to the uttermost.

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FEBRUARY is suggested for completing by means of extra individual gifts the special fund of \$500,000 constituting the "Pray-It-Through" Missionary Offering. Sunday, February 12th, is the date which churches are asked to observe as a time for the ingathering of such extra gifts. Special envelopes will be provided. Before February 1st, another "Pray-It-Through" calendar, prepared for use during the month will be ready for distribution. Other Prayer calendars will follow for the months of March and April in response to a generally expressed desire that this be done.

In this connection the Committee says: "We repudiate the suggestion that the 'Pray-It-Through' movement is a camouflage for an appeal to giving. If honest prayer for the missionary movement does not lead us to do something to make it a success, it will be useless. We recommend therefore, that during the month of February the many thousands of Baptists who have been sharing the joyful experience of deepened prayer life be given an opportunity to make special over-and-above gifts to the cause we regularly support through our unified budget."

MARCH is proposed for a "March to Church in March" movement. During this period the "Pray-It-Through" movement will be directed toward the following purposes: (1) To secure the attendance and registration at one of the church services of each member of every Baptist church in our Convention; (2) To provide during the month prospects for church membership, who have previously been listed, who shall be visited and won to Christ and the church; (3) To organize a visiting group, so that every member of the church who has not registered during the month shall be visited and won back to active interest in the church before Easter.

APRIL, with Easter Sunday this year, is announced as the month culminating in evangelism and victory. The committee says, "As we draw toward the close of our fiscal year, during the last two weeks of

April, we summon the denomination to refuse to accept placidly a program of retreat from year to year in the program of missionary work. We call attention to the danger of consoling ourselves that we are not as bad as others are, or that we are only ten per cent worse than the year before. Regardless of our comparative standards, a program of retreat can have but one end. We recommend, therefore, that the last two weeks in April be devoted to an heroic effort to maintain our missionary and local work at the highest possible level, and close the denominational year in a way worthy of the Master, praying each day that we may have the dauntless Christian spirit that will not be defeated when the cause of Jesus Christ is at stake."

Free Baptists Observe Foreign Mission Centennial

January 29th marked the 100th anniversary of the founding of the Foreign Mission Society of the Free Baptists in the United States. Their field in Bengal-Orissa was taken over by the American Baptist Foreign Mission Society in 1910 when Northern Baptists and Free Baptists were merged into one denomination. An historical survey of the significant work done by the Free Baptists during the past century will appear in the March issue.

WHO'S WHO

In this Issue

The impressive list of titles on the front cover suggests questions as to who are the contributors to this issue of MISSIONS. Here they are.

Paul J. Braisted is Director of Religious Work in Judson College, Rangoon, Burma, and also pastor of the college church.

Clarence L. Gallup is Recording Secretary of the Northern Baptist Convention and former pastor of the Central Baptist Church of Providence, R. I.

Joseph C. Robbins is Foreign Secretary of the Foreign Mission Society.

(Continued on page 111)

The Thrill of His Life!

SOMETHING IS WRONG WITH YOUR OWN SOUL IF YOU GET NO INSPIRATION FROM THE FOLLOWING LETTER

Dear Brother Editor:

This church is struck hard by the depression. Most of the members are employed at factories and not one of them working full time. It has a little over 100 resident members, but multitudes of people live all around the church building. I was invited to come and survey the field. At least 70% were discouraged. Some thought the church might as well be closed. After making over 200 calls and finding hosts of people hungry for prayer, spirituality and God, I was convinced that here is a wonderful challenge to heroic service. So I promised the Lord that I would stay by Him on this field.

I am having the thrill of my life. We are like Peter and John. Silver and gold have we not, but what we have of Bible-filled, prayer-filled and Spirit-filled lives, we are giving to these people. And believe me, we are seeing miracles of new-born lives just as important as Peter and John witnessed. I have been a pastor continuously for 35 years without a break and have had a very good salary most of that time. But now I am getting whatever the people can give me. Never before have I had such a freedom and such a consciousness of God's presence and such victory as on this field.

Many of these homes have no religious reading. I had a burning conviction that they ought to have the monthly visit of "Missions." I place "Missions" next to my Bible for inspirational reading. When I see what God is doing in distant places of the earth, it gives me more faith in what He can do here. Not one person on this field was taking "Missions." I began definitely to pray that the way would open to put this in every home. Thank God the way is opening up. Some who paid the dollar for their own "Missions" gave a little more to help the other fellow who did not have the dollar in full. Other subscriptions were provided by interested friends not living at South Bend. Getting every one of these names by personal visit, it gave me the opportunity of speaking of the necessity of making Jesus Christ known. To hold the blessing of the gospel and to enjoy it in its increasing power, we must impart it with a passionate zeal. Then this personal touch prepares these good people to read the magazine when it does come. I am thoroughly convinced that merely announcing from the pulpit that you would like to see "Missions" in every home will not by any means put it in every home. It must have the personal visit.

Some no doubt thought that it was not the proper thing to urge people to take "Missions" when they needed every penny to get bread and butter. But we read that man shall not live by bread alone. I am convinced that many of our churches are going to die unless we bring evangelism and missions positively to the front.

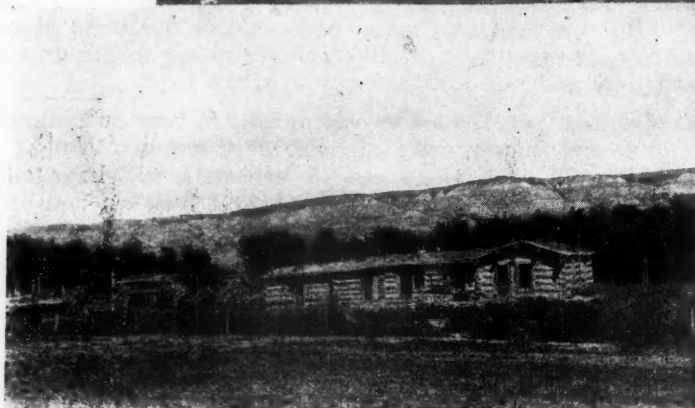
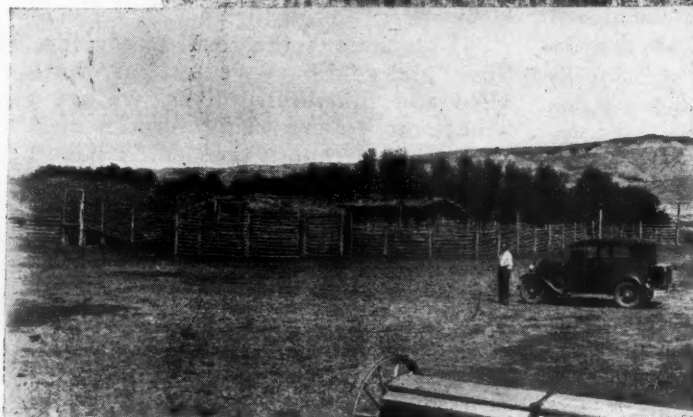
I started out to get 25 names. Some said it was unthinkable to ever attempt to get that number in these hard times. Well, I send you a check for \$31 with 31 names. I believe I will have enough more to make 40 before January first. I find here as consecrated people as I have ever met.

Success to you in making "Missions" an even greater blessing.
South Bend, Ind.

DANIEL G. DUNKIN

Note—Following the above letter others arrived with nine other subscriptions making a total of 40 from this church. And then came the climax! The last check from Mr. Dunkin for \$3 was returned to MISSIONS' office because in the meantime the bank, on which it was drawn, had failed! Who will now pay for the last three subscriptions?

Scenes from
NO MAN'S LAND
 in
 North Dakota
See pages 84-88



Top: Dr. Fred L. Stockton trying to enter the old powder magazine at Fort Buford, North Dakota

Upper Center: A lonely corral with log and sod barns on the Little Missouri River

Lower Center: Dr. Stockton in the doorway of a "Bad Lands" straw barn

Bottom: A log and sod ranch house far remote in No Man's Land of North Dakota

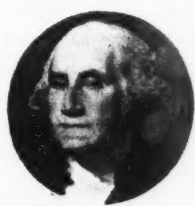
MISSIONS

VOL. 24. NO. 2



FEBRUARY, 1933

WHAT DID IT ALL ACCOMPLISH?



THE 201st birthday of George Washington gives occasion to review the results of the Bi-Centennial Celebration during the year just closed. Throughout a period of nine months the United States and most of the civilized nations of the world fittingly observed the 200th anniversary of the birth of Washington. As reported in *The New York Sun*, 26 foreign cities renamed streets, parks, and public squares in honor of Washington. In numerous other cities, statues were erected to his memory. In still others imposing new buildings and artistic bridges now bear his name. Included among the world's leading political figures who joined in this celebration were the Crown Prince of Sweden, President Von Hindenburg of Germany, King Carol of Rumania, and the martyred President Doumier of France. Strange as it may seem, of all the great nations of the world Russia alone failed to honor Washington or in any way to recognize the 200th anniversary of his birth.

In America itself there has never been such an extended and extensive celebration. Under the sponsorship of the George Washington Bi-Centennial Commission, the anniversary was observed in every state, city, town, hamlet, village, school, church, civic group, patriotic society and fraternal organization throughout the nation. The report of the commission indicates that 706,600 bi-centennial committees were created. More than a million separate and distinct celebrations were staged across the land. On Arbor Day a total of 35,000,000 George Washington memorial trees were planted. Every schoolroom received a new lithographed portrait of our first President. More than a million copies were printed. Plaster busts of the "Father of His Country" were sent to state capitols and to the offices of all members of Congress. On the closing day of the celebration more than 300 American flags, tattered and faded after

having been unfurled for nine months from the roof of the Capitol at Washington, D. C., were honorably consigned to the flames.

The commission prepared numerous memorial speeches and published and distributed twelve million pamphlets. It answered an immense correspondence. As many as 10,000 letters were sometimes received in a single day. Not since the days of the war has the nation witnessed such a vast publicity program. A total of \$1,200,000 was made available by Congress for this celebration. In one month a clipping bureau sent in 122,308 newspaper clippings relative to celebrations all over the nation. Every stamp collector has in his collection a set of the new Washington stamps. None of these were used by the post office department itself, which carried free all the huge quantities of mail and the 2,000 tons of printed matter.

What was the purpose of all this nation-wide celebration? Congress itself answered this question when in 1924 it created the commission for the purpose of commemorating George Washington, "in such a manner that future generations of American citizens may live according to the examples and the precepts of his exalted life and character and thus perpetuate the American Republic."

Whether this purpose will be realized only the future can reveal. If the net result has served only to intensify a narrow, selfish, nationalistic patriotism, altogether too prevalent everywhere in the world today, then harm may have been done rather than good. If on the other hand, this prolonged observance has inspired more unselfish living, more personal and civic righteousness, nobility of character, and those qualities of honor and integrity so exemplified in Washington, spiritual idealism and a fresh emphasis on the principles of true liberty and sound democracy, then it may well be that this memorial celebration came at precisely a period in American history when its influence was most sorely needed.

The World Today

Current Events of Missionary Interest

Christmas Trees Sold for \$25 each to Foreigners in Soviet Russia

CHRISTMAS trees in Soviet Russia brought the fancy price of \$25 per tree. Very few were available even at that high figure. Strict police regulations prohibited the sale of even the smallest trees to Russians. Only foreigners who had their families in Russia and who insisted on celebrating Christmas as at home were privileged to buy trees at specially designated government florist shops. Another difficulty was encountered in the scarcity of tinsel and tree ornaments. Various makeshifts had to be resorted to in order to decorate the trees for the occasion. While these Christian foreigners with their families sojourning in an atheistic environment went ahead with their plans for family Christmas observances, the All-Union Godless Society also proceeded with its plans for anti-Christmas meetings and lectures in various cities of Russia. It will be recalled that a year ago the demolition by dynamite of the great Cathedral of the Saviour in Moscow was completed. On Christmas Day it lay a heap of débris and rubbish, grim reminder of the attempt to banish from the life of Russia the eternal story of Him whose birthday on Christmas the world so universally commemorates.

Public Recognition of Negro Greatness

THREE recent incidents in different parts of the world testify to the increasing recognition accorded to qualities of greatness and service in the Negro.

In London a memorial wreath was placed at the War Monument near Westminster Abbey in memory of the Negro soldiers who died in the World War. In placing the wreath, General Sir Ian Hamilton said, "Over and over again the Negro race has shown qualities of courage and self-sacrifice second to none. This is the first time in modern history that the debt has been publicly acknowledged." Upon completion of the ceremony, Negro veterans present marched in a body to Westminster Abbey and placed a wreath on the tomb of Bishop Wilberforce, a great leader in the anti-slavery movement who died in 1833 just a century ago.

The second incident occurred in Savannah, Ga., where a large crowd of whites and blacks assembled in the Municipal Auditorium to hear a Negro tenor who had just returned to his native city after two years of vocal training in Europe. "What made the occasion of unusual note," wrote the newspaper reporter, "was the large number of white people who attended the concert. They appeared regardless of race, to compliment a

Negro boy who had gone away from home and had made good. A reception such as he received would have been impossible twenty years ago, and barely possible ten years ago. His reception showed that the color line is passing."

The third incident brought to light a story of intense human interest. On the campus of Mars Hill College in North Carolina a monument was dedicated in memory of an illiterate Negro slave. Back in 1856 when the college was built a deficit of \$1,200 was incurred. The trustees were without funds. So it was suggested that a Negro slave boy, Joe, only 19 years old, be held as hostage until the debt could be paid. He spent many months in Asheville. When the deficit was finally liquidated he was returned to his master, Mr. Woods Anderson. When Joe died, he was buried in the Anderson family cemetery, and later his remains were transferred to the spot where the monument now stands. Mr. Charles K. Robinson, Editor of *The Asheville Times*, delivered the principal address at its dedication.

President Hoover also made a contribution to the growing appreciation of Negro progress when he sent a telegram of congratulation to the Negro meeting in New York on the 70th anniversary of Abraham Lincoln's Emancipation Proclamation. The President's message was as follows: "The seventy years since the Emancipation Proclamation of the Negro race have witnessed an astounding progress in their development in every field of business, agriculture and the professions. I heartily congratulate the colored people upon this record and I wish for them steady advance in their future well-being and happiness."

Spain Votes to Discontinue Support to the Catholic Church

DIFFICULTIES for the Roman Catholic Church continue to multiply in Spain. Late in December the Spanish Cortes, the legislative body corresponding to the United States Congress, voted by an overwhelming majority to discontinue all government subsidy whatsoever to the Catholic clergy after November 11th of this year. This action is in harmony with the new constitution of the Spanish Republic which continued the subsidy at a reduced rate for two years in order to give the Church time in which to adjust its affairs to the new order of things in Spain. A proposal to extend the time for the modified subsidy was indignantly voted down. In this issue of church and state between the Republic of Spain and the Roman Catholic Church the end of the road is not yet in sight. A new statute is to be proposed to the Cortes by President Alcalá Zamora

this month, which if adopted will authorize the confiscation by the Government of all church property, including cathedrals, seminaries, monasteries and residences of priests. The value of these immense property holdings is unknown but it runs into immense figures. It is estimated that art treasures alone are worth millions of dollars.

The Federal Council of Churches Reorganizes and Adopts New Social Ideals

THE Federal Council of Churches held its Quadrennial Meeting in Indianapolis, December 6-9, 1932. One discerning observer remarked, "Not since 1920, when the Interchurch World Movement collapsed, has the Federal Council advanced to such a new stage as that indicated at Indianapolis."

Of special importance was the reorganization of the Council where it will be related still more closely and more directly responsible to the constituent denominations. This reorganization provides the following: (1) The Council is to meet every two years, instead of every four; (2) The Executive Committee and the Administrative Committee are combined into one body, to be known as the Executive Committee, which is to meet monthly; (3) All members are to be named directly by the denominations; (4) The many commissions and committees are reorganized into eight major departments—Evangelism, Field, Research and Education, Social Service, Race Relations, International Justice and Goodwill, Relations with Churches Abroad, Radio. A new committee on worship is expected later to develop into a department; (5) All departments and committees are to be under the direction of the Executive Committee and their members appointed by it.

The second chief center of interest was the draft of revised "Social Ideals" submitted by a special committee that had been studying the subject for the past four years. The new "Social Ideals," like the original, adopted in 1908, deals primarily with the meaning of the Christian gospel for our economic and industrial life, but adds sections on problems of race, world peace, rural life, and the family. Many believe that the new document will become as much of a classic of Christian social endeavor for the future as the original statement has been for twenty-four years. The one part of the "Social Ideals" which evoked pronounced difference of views was the section on Marriage and the Home. It was finally agreed that any declaration on one important aspect of this subject should be referred to the Executive Committee for further study and report at the next meeting of the Council in 1934.

Stirring addresses on world peace by Dr. C. C. Morrison and Pres. Mary E. Woolley, on the crisis in fighting the liquor traffic by Prof. Alva W. Taylor, on justice for the farmer by Prof. Arthur E. Holt, and on race relations by Miss Louise Young, further focussed the Christian conscience on some of the more acute social problems of the day.

No meeting of the Council ever dealt more trenchantly with evangelism. No fewer than five speakers addressed themselves to it. President J. Ross Stevenson emphasized religion as a personal relation with God revealed in Jesus Christ and on the sharing of Christian experience. Dr. Ivan Lee Holt insisted that there is no real solution of social problems without a far greater sense of the reality of God in individual life. President A. W. Beaven held that to "preach Christ" is not less but more imperative in the complex and baffling world of today. Dr. Fred B. Fisher appealed for "an adequate gospel for an age of confusion." Dr. Robert E. Speer testified with impressive convincingness to the finality and universality of Christ. The Council issued a "Message to the Churches," which combined in a happy way this accent on personal religion and the passion for its effective expression in all social relationships. It is permeated throughout by an evangelistic spirit and spiritual vision and at the same time fearlessly sets forth the need for a social and economic order according to the mind of Christ. No one could listen to it and go away feeling that the Council is committed to a one-sided or unbalanced gospel.

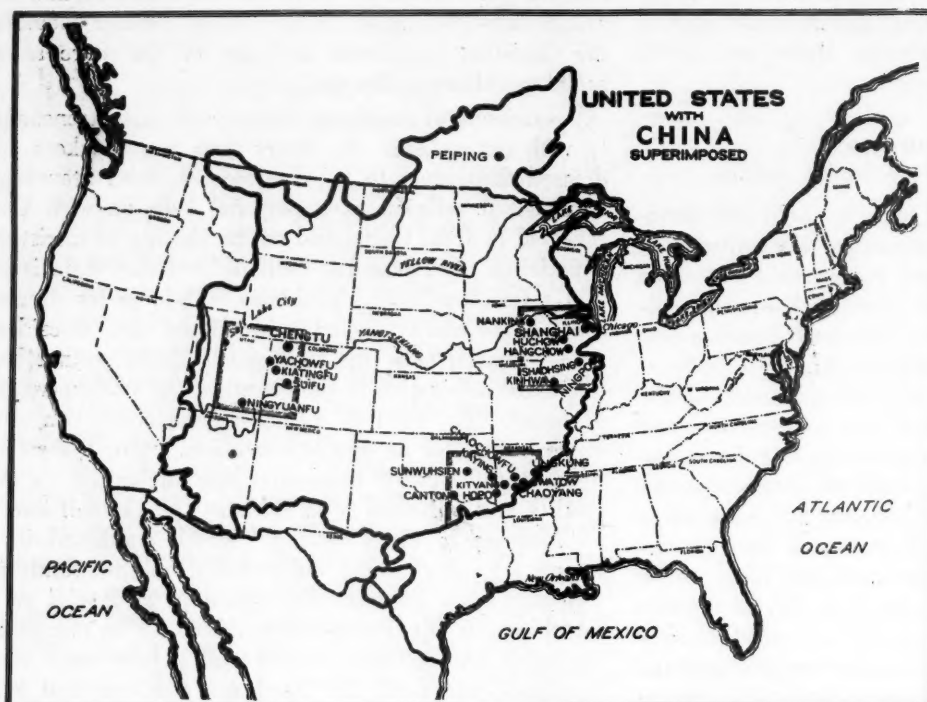
The farewell address of Bishop McConnell as president dealt with the place of the Council in the movement for a larger Christian unity. Others expanded the horizon of unity till nothing less than a world-wide fellowship in Christ seemed adequate. The Council itself is a visible evidence that the constituent denominational churches are not at heart sectarian or separatist but are one in their devotion to a common Lord and are earnestly seeking to make their spiritual oneness outwardly effective in all their life and work.

* * *

Northern Baptists are aware that the San Francisco Convention last July appointed a special committee to consider the future relationship of the Convention to the Council. The committee consists of Pres. G. W. Taft, *Chairman*, Pres. John F. Hergè, J. M. Coon, Rev. M. J. Twomey, Rev. C. W. Kemper. It is expected that the committee will present its report at the Washington Convention in May.



FRIENDS IN THE FAMILY OF NATIONS



	CHINA*	UNITED STATES*
Area—Square Miles . . .	1,532,420 = 1/2 of U. S.	3,026,789
Population	375,000,000	122,000,000
Hospitals	1 for each 800,000	1 for each 18,000
Physicians, Trained . . .	4,000	157,000
Churches, Protestant . .	7,000	204,000

Official figures

China Proper
United States Proper

"If the people of China were to file by one by one, the procession would never end; for before the last man of this generation could pass, another generation would have come upon the scene."

? Who is Responsible for China's Welfare ? — John 12:32

AMERICAN BAPTIST FOREIGN MISSION SOCIETY and WOMAN'S AMERICAN BAPTIST FOREIGN MISSION SOCIETY

Prepared by
DEPARTMENT OF MISSIONARY EDUCATION of the BAPTIST BOARD OF EDUCATION

152 Madison Avenue

New York City

WHO IS RESPONSIBLE FOR THE WELFARE AND PROGRESS OF CHINA?

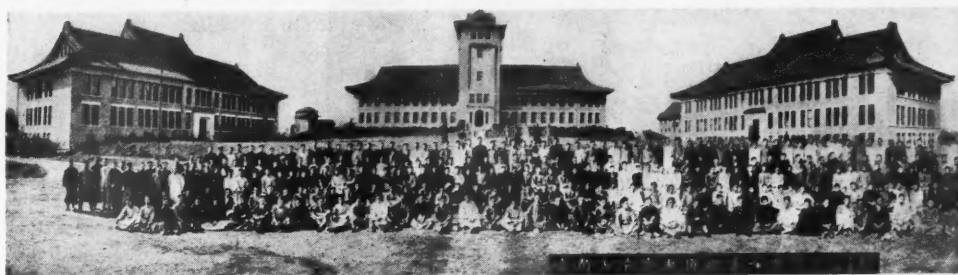
China proper covers an immense territory and the three Baptist mission fields are widely separated. The enormity of population, three times that of the United States packed into one-half its area, is well visualized by the quotation which is taken from Prof. Paul Monroe's remarkable book published in 1931, "China; A Nation in Evolution."

The illustrations on these two pages are reproductions of two new posters on China issued by the Department of Missionary Education. They are furnished free to all churches studying China during the winter months

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CHRISTIAN EDUCATION IN CHINA



Methodists Presbyterians Disciples Baptists, North

University of Nanking

SWASEY HALL—Science Building—at right (Baptist)

Union Work in Christian Education



Hangchow Union Girls' School
KINDERGARTEN AND PRIMARY BUILDING (Baptist)
Baptists, North (Women)
Presbyterians, North
Presbyterians, South

Woman's Union Medical College, Shanghai

Baptists, North (Women)
Methodist Episcopal, South (Women)
Reformed Church (Women)
Woman's Union Missionary Society of America

Riverside Academy, Ningpo

Baptists, North (Women)
Presbyterians, North

West China Union Normal School, Chengtu

Baptists, North (Women)
Methodist Episcopal, North
Methodist Church of Canada



West China Union University

VAN DEMAN HALL (Baptist)
Baptists, North Friends' Foreign Mission
Methodist Episcopal, North Association of Great Britain
Methodist Church of Canada and Ireland
Church Missionary Society

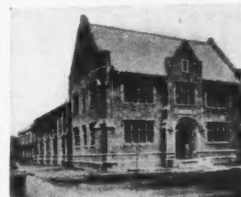


Ginling College, East China
Baptists, North (Women) Protestant Episcopal
Methodist Episcopal, North Reformed Church in U. S.
Methodist Episcopal, South United Christian Missionary Soc.
Presbyterians, North London Missionary Society

Northern Baptist Mission Work

STATISTICS FOR 1931
EAST, SOUTH AND WEST CHINA

	TOTAL		TOTAL
Missionaries		Baptisms . . .	503
A.B.F.M.S. . .	102	Schools	190
W.A.B.F.M.S. .	53	Pupils	14,465
Chinese Workers . .	1,051	Hospitals . . .	12
Churches	144	Dispensaries . .	11
Church Members . .	10,721	Patients . . .	127,344



University of Shanghai
HASKELL GYMNASIUM (Baptist)
Baptists, North
Baptists, South

AMERICAN BAPTIST FOREIGN MISSION SOCIETY and WOMAN'S AMERICAN BAPTIST FOREIGN MISSION SOCIETY

Prepared by
DEPARTMENT OF MISSIONARY EDUCATION of the BAPTIST BOARD OF EDUCATION
152 Madison Avenue New York City

THE TRAINING OF LEADERS IS ESSENTIAL
FOR A CHRISTIAN CHINA.

One phase of the much discussed Laymen's Foreign Missions Inquiry stresses the need of cooperation. In China, Baptists are already co-operating with other leading Protestant foreign mission boards in medical missions and especially in the maintenance of educational institutions, as the above poster so strikingly makes clear.

*The famous Notre Dame
de la Garde in
Marseilles*



*The first in a series of articles
by Dr. Joseph C. Robbins
describing his visit to the mis-
sion fields in British India*

From Liverpool to Rangoon

By JOSEPH C. ROBBINS

*The Foreign Secretary finds the Red Sea hot; but life
is nevertheless interesting on his long voyage to Burma*



FAR different today is the experience of the missionary who travels from America to Burma from that of Adoniram and Ann Judson when they departed on the sailing vessel *Caravan* 120 years ago. It took the Judsons four months to make the trip from Salem to Calcutta; we shall be in Rangoon in just six weeks from the time we left New York.

Our ship makes several stops on the voyage from Liverpool to Rangoon. Our first stop was at the Rock of Gibraltar, huge sentinel of the Mediterranean. Next we call at Marseilles, one of the great shipping ports of the Mediterranean, where, as we enter the harbor, we see the island fortress, Chateau

D'if, immortalized by Dumas in "The Count of Monte Cristo." While the boat is taking on additional passengers and more cargo, we take an automobile ride around the city. High above us, on a huge rock, dominating the city, stands Notre Dame de la Garde. In the cable cars of an incline railway, we ascend the face of the rock and visit the famous old church, in reality two churches, built one on top of the other. We continue our ride around the beautiful harbor and past a lovely chateau, make a brief visit to the shops, where, between our poor French and the shopmen's broken English, we make some purchases, and then back to the ship, and out through the Mediterranean, whose beautiful blue is a never-ending source of delight to voyageurs.

FROM MARSEILLES TO THE RED SEA

A week of delightful travel on the Mediterranean brings us to Port Said, entrance to the Suez Canal and gateway to the East. Just outside the harbor is the statue of Ferdinand de Lesseps, the Frenchman who obtained from Viceroy Mohammed Said Pasha the concession to build the canal, and under whose direction the project that united the two seas was carried out. The figure of Monsieur de Lesseps, the work of the French sculptor Fremiet, faces east; the right hand is extended in welcome, as it were, toward his great achievement. Ships from all parts of the world are all about us as we come into the harbor. The water here is not deep enough for us to anchor at the quay-side, and so motor boats chug out to the ship, and we go ashore in them. We call at Cook's to exchange some American dollars for Egyptian *piastres* and to send off some cables, and then we stroll about the main street. Here, side by side with the native bazaars, we find the modern shop of Simon Artz, where the ladies of our party buy their *terais*—double felt hats worn as a protection against the tropical sun—and the men secured their *topees*, or pith sun-helmets. On the street cotton-robed Arabs, veiled women, a camel or two pass us. The ladies are amused, as they pass by one of the native shops, to have the importunate shop-keeper run after them offering them “free, for advertising purposes only, one ‘sneef’ of this fine perfume!” Another begs us to stop and look at “the small Moses in the bull-rushes;” venders of beads and trinkets besiege us on every side, but we pass on and back to our boat and the ship. In a few hours we are on our way through the famous canal.

The Suez was opened on November 17, 1869. Unlike the Panama Canal, it is not a series of locks, but is made up of an artificial channel and a dredged passage through two lakes. It has a total length of 87½ miles, with an average width between the banks of from 100 to 160 metres, though the navigable channel is only between 45 to 60 metres, or 150 to 200 feet. All vessels of over 300 tons capacity must take on board a pilot of the Suez Canal Company; ships go through at the owner's risk, and very definite regulations govern the passage through the Canal. Except in two sections ships are not allowed to pass each other, but must tie up to permit one another to pass. Mail-carrying steamers have preference; oil tankers and ships with dangerous cargoes come under special restrictions, and are allowed to

proceed only during the day; a ship travelling against the tide must tie up to permit one travelling with the tide to pass. The passage from the Mediterranean to the Red Sea can be made in 11½ hours, but as we had to tie up four times to allow a total of 14 ships to pass us, it was 15 hours before we saw the lights of Suez, the terminus of the Canal, where we made a short stop to discharge cargo.

We enter the Red Sea, and the heat, which was intense in the Canal, now becomes oppressive. There seems scarcely a breath of air as we move along, and by the time we reach Port Sudan, our next stop, *terais*, *topees* and glare-glasses are absolutely essential.

A CALL AT PORT SUDAN

Port Sudan, a modern commercial and shipping center, has grown up recently right on the edge of the desert. The Port was opened in



The statue of Ferdinand de Lesseps greets all travellers on arrival at the harbor of Port Said

April, 1909, and by 1929 its commerce had so increased that the Port was entered by 886 ships, exclusive of native craft, with a total tonnage of 4,064,143. Imports into the Sudan—for which this Port is the gateway—were in 1929 roughly \$21,258,500; exports, roughly \$25,715,200. The bulk of the exports is cotton, for the Sudan is becoming one of the great cotton-producing countries of the world.

Regular trains—the last word in tropical comfort—run from Port Sudan to Khartoum, governmental and commercial center of the Sudan. This most modern city, with the great native city of Ondurman, is approximately 36 hours by rail from Port Sudan, and is located at the junction of the White and Blue Nile. Noted in history for the massacre of General “Chinese” Gordon, Khartoum was rebuilt by Earl Kitchener and now has a population of 23,000. The city is laid out in the form of a Union Jack, with the statue of General Gordon at its center. Three monuments have been erected to this great Englishman: One is the statue in Trafalgar Square, London, of the solitary figure looking out for the relief that did not come. The second is the great tablet in St. Paul’s Cathedral, London, with its noble inscription:

Major General Charles George Gordon, who at all times and everywhere gave his strength to the weak, his substance to the poor, his sympathy to the suffering, his heart to God.

Born at Woolwich, January 28, 1833

Slain at Khartoum, January 26, 1885

He saved an empire by his warlike genius, he ruled vast provinces with justice, wisdom and power; and lastly, obedient to his sovereign’s command, he died in the heroic attempt to save men, women and children from imminent and deadly peril.

GREATER LOVE HATH NO MAN THAN THIS THAT
A MAN LAY DOWN HIS LIFE FOR HIS FRIENDS.

The third, the noblest of all, is this statue in Khartoum, which shows Gordon on a dromedary. The man and the dromedary are not facing the river by which he might at any time have escaped, nor the palace where he ruled and fell, but they are gazing out over the desert, the great desert with its hopeless tribes, whose mute cry for help he alone heard and in whose sob he caught the accents of the voice of God.

An hour in Port Sudan, with its torrid heat and blinding glare, makes us glad to return to the ship. A few more days of travel in the intense heat of the Red Sea, and we pass Perim, and go through the Gulf of Aden to the Indian Ocean, with the relief of cooling breezes.

A COSMOPOLITAN PASSENGER LIST

One of the interesting features of a trip like this is one’s contacts with the people on board. The crew of the *Sagaing*—with the exception of the officers, practically all of whom are Scotch—is made up of Indians from the different provinces of that great Empire. Our fellow-passengers are a most congenial group of Englishmen, Scotchmen, Indians, Anglo-Indians, Frenchmen, Burmese and Americans. Two of the most interesting are Burmese: One, Maung K. Zaw, has been studying in London for two years, and is now returning to Burma to be connected with the library of Rangoon University. The other, Maung U Ba Shwe, is a graduate of our Baptist High School at Taunggyi, and of the Burman Baptist Theological Seminary. He has served as pastor of our Baptist churches in Tavoy and Myitkyina, and because of his ability, personality and character he was sent to London by the Boy Scout Association of Burma for a three months’ special course in scouting. He now returns to give his life to the development of this great work for boys in Burma.

Of the European passengers, about a third are fine young people, principally in Government service, who leave the ship at Port Sudan and go on to Khartoum. Others are returning to work with the great mining companies, oil companies, and commercial firms of Burma; one or two go back to Government service. A few, like ourselves, are connected with the missionary enterprise; one, a doctor, goes to the Bible Churchmen’s Missionary Society station at Mohnyin; another, a young lady, goes to teach in the Wesleyan Girls’ School at Mandalay; still another goes to Pyawbwe, and one lady, who leaves us at

Port Sudan, goes to a missionary school in Khartoum.

Perhaps one gets best acquainted with his fellow-passengers in the various sports peculiar to ship-life. Unique on these eastern ships is "skittles," or, as we should call it, bowling. Really to appreciate the fine points of bowling one must play skittles on the lower deck with the ship rolling at an angle of 15°. Deck tennis, shuffleboard and quoits all have their fans. Entertainments of various kinds are planned by a committee of passengers for certain evenings: there are Treasure Hunts, which take one all over three decks, and leave him panting and footsore; fancy-dress dinners, "book" dinners, musicals, and community sings.

However, life is not all sport. Mornings find several of us busy in the lounge; Dr. Russell, of the Bible Churchman's Missionary Society, hard at work on his Burmese with the aid of Adoniram

Judson's Dictionary; Maung U Ba Shwe busy translating a Boy Scout Manual into Burmese, and at odd moments giving pointers on the language to the young lady who goes out to Mandalay, or to a mining official who stops to ask a question or two; we busy with correspondence or engaged in a study of the documents sent us by Dr. C. E. Chaney as a preparation for our work.

The observance of Sunday by the passengers of this ship is a pleasant surprise. Sports are practically entirely omitted during that day, and the great majority of the passengers attend and take an active part in a morning church service. I was twice asked to take the service, and I have rarely spoken to a more appreciative audience.

Ceylon was passed four days ago. As I complete this article, we are steaming up the muddy Irrawaddy River. The golden dome of the Shwe Dagon Pagoda glitters before us, and in a few hours we shall be in Rangoon.



What Would You Do with These Letters?

LATE in December the postman brought to MISSIONS' office two letters. Because of their intimate, personal glimpses into economic conditions at home, they received more than usual attention. After reading them several times the Editor decided to publish them. Here they are, with names and places for obvious reasons omitted.

Dear Editor:

Enclosed are answers to this year's questions. If correct, I will be most happy to have MISSIONS for another year. I certainly enjoy each number. If I could not "earn" the year's subscription by answering the questions, I would have to do without the magazine, as my husband has been out of work for the past year.

With all good wishes to MISSIONS, I am,

Sincerely yours,

Dear Editor:

I certainly have enjoyed reading MISSIONS this year. I am sending in the answers to the questions. If I should be so lucky as to be correct, please extend my subscription for one year. For I do not know where I could get the money to renew. We have not had any work for eighteen months.

I am sending the greetings of the season. MISSIONS has been a great factor in my life.

Respectfully,

How would you answer these letters? They came in the hundreds and hundreds of letters from the great army of Question Box contestants. Unfortunately both contestants failed to answer all the 180 questions for the year correctly. According to the rules they are not entitled to a prize.

This means that they must be deprived of having MISSIONS come to their homes for the new year, unless two kind friends should each send in an extra dollar to provide the two subscriptions.

Will you be one of two friends to keep these subscribers on the list?

We leave it to you to imagine their joy when MISSIONS informs them that the magazine will come for another year through the kindness of a friend.

We wish we had space to publish more of the Question Box contestant correspondence. The letters make welcome reading because so many of them have kind words to say about the magazine and what it means to the lives of the writers.

Good-Bye to a New Automobile

By ROBERT TEACHOUT

Did you ever have a raging river seize your new car, overwhelm it with foamy, evil-smelling mud and then reduce it to junk? This is what happened to Mr. Teachout's automobile; yet he finds abundant joy in his work. Read his story and you will have a vivid picture of home missionary service



ROBERT TEACHOUT

He lost his new car but he still seems cheerful



WE were returning from a protracted trip in the edge of the Black Mountains, having started rather late Friday afternoon for home, hoping to arrive shortly after dark. There had been some heavy rains among the mountains, and we had had something

of a wild and hazardous trip returning in the adobe-greased wagon track through a mountain pass to our camp, but had decided to try to get home that evening. We had not gone far, however, before there came fresh deluges, and parts of the road were inundated with water. Valleys and lowlands became almost as precarious as washes. For long distances one of us would wade while the other drove, in order that the car would not get in over its depth.

In spite of the handicaps we were doing fairly well in our progress until we reached what we call the Rock Crossing of the Oraibi wash. Here we found the stream swollen until it would be impossible to proceed across. Well knowing the habits of this treacherous wash, that often filled with a solid wall of water from the northern mountains and roared and frothed for an hour or two and then went back to normal almost as suddenly as it arose, we turned our car about,

climbed the right bank and waited for the water to recede. Then at 11 p.m. I looked again, and pronounced it safe for crossing, barring the unforeseen.

The unforeseen is what we encountered. I waded the stream and quite carefully felt out the road on the crossing, which was rock, and should have been safe. Our difficulty came when I miscalculated and drove slightly to the right, a wheel finding a hole that I had not. The wheel having already been in eight inches of water, dropped into twelve more. The carburetor intake became submerged in water, throttling the motor's last death-rattle. With water in the head and the intake in water there was no possibility of starting the motor until the water went down, or some other car should tow us out. Twelve miles from Oraibi on a road little used at 11 p.m., with the rain pouring, there was scant hope of the latter. A few more moments convinced us of the futility of any hope of the former.

We therefore unloaded our camping equipment and most of our cargo and set about the difficult task of building a fire in a driving rain, where even water-soaked fuel was scarce. We had almost succeeded when we were startled by a sudden, growing roar. With our flash-lights we rushed down to the crossing just in time to see a wall of several feet of water lift the stranded car bodily,

turn it rear-foremost, and heave it over a ten-foot falls into a pool of swirling, foaming, plunging maelstrom of evil-smelling muddy water which rose to a height of nearly seven feet. I have never watched a ship sink in mid-ocean, but I think I experienced the feeling of one so occupied as I took what I fully expected would be my last view of our one-and-one-half months old car. (One payment made—you know your missionaries!)

We made ourselves as comfortable as might be on the scene of the disaster, and toward the wee small hours slipped into slumber with the angry roar of the surly, treacherous waters bombarding our ears and the rain pattering in our faces.

Next morning we were both greatly surprised to find that the car still sat fifty feet from the crossing, wheels down, against a jutting rock, slightly out of the vortex of the stream, its top just showing above the muddy water! Had it remained in the vortex, it would doubtless have shared the fate of the other cars that have gone into the maw of the Oraibi, for it seldom gives up anything once taken.

During the next day we helplessly watched the surly red waters pile driftwood and weeds and

mud in and through and about the bashed-in top of the car that but yesterday was so beautiful and new! Two nights and a day we waited on that site before we succeeded in getting word by a Navajo Indian to friends in Oraibi. During that time the water level ranged from half way up the car to eighteen inches above its top.

Our partially wrecked and thoroughly sanded car now sprawls dejectedly in the back yard.

Your missionary is back on foot and still here. Pray for us. Our work is growing in many ways but needs more than ever your prayerful interest that we may be able to meet the demands, physically, materially, and spiritually. We most earnestly covet a place for the Rainbow Mission in your daily appointments at the Throne of Grace.

Only two months ago we had turned in our old car for this new one, in order not to be held up by repairs and expense on a fast aging car. It is inconceivable what a year of real missionary travel in this roadless country will do for a car. Since getting the new one we had been trying hard to make up for time lost on the other. It had been a pleasant and not fruitless experience. We had had the joy of seeing several confess Christ as



The lonely settlement of the Rainbow Baptist Mission at Keams Canyon, Arizona

Saviour. Seldom since we came to this country have events so piled one upon another as of late. The program for the last two days has been diversified by a very pretty Hopi wedding, and a very sad Hopi funeral. A Christian mother of twelve children (youngest three years) died suddenly. On one of our recent trips the wife of a "head man" definitely took her stand for Christ, declaring that she would let none of the difficulties that assail the Navajos who become Christians deter her from traveling the Jesus Road to the very end! A young man back in the Black Mountains declared his intention of taking Christ as Saviour and walking the Jesus Road.

Sometime ago we visited a hogan in a juniper thicket at the foot of a great butte. Children played about, and several adults came to the doors of the three hogans to witness our arrival. An old woman sat grinding corn on the far side of one of the dwellings. We greeted the people, visited in several hogans, and gave them a few things for their children to wear, also an overcoat for the old lady, for they were very poor. Finally I said

to my interpreter, "Ask them whether they will not all come to this hogan and listen while I tell them the Story." All agreed readily enough excepting the old woman who was grinding corn.

My interpreter said, "I think I know the reason. Her son-in-law is in this camp, and she must not look upon his face for fear she will go blind! It is a Navajo superstition."

I then said, "Ask her whether she will not sit outside near the door, and we will talk loudly enough for her to hear."

To this she agreed, and after the others had gathered in the hogan, the old lady arose and coming over put her ear to a chink in the logs, and there listened for well over an hour to the story of Christ.

Yes, they are poor people and needy in this world's goods, but how they need Jesus Christ! Who can preach to them from camp to camp and not see the look of hunger and yearning which they often seek to hide, but cannot, from wistful eyes? The Navajo people are waiting. God grant that they have not long to wait!

What's in a Name?

By J. P. DAVIES OF EAST CHINA

呂耀臣 WHEN a Chinese baby is born his parents give him a baby name which may be used by the family for many years to come. When he goes to school his parents or his teacher will give him a high-sounding book-name. Later he acquires still another name by which he is known among his friends. Usually a person's full name consists of three words; the surname coming first and the two words constituting the given name following.

It is interesting to study Chinese boys' names with their meanings. Here are some of them:

Hai Chin—Clear as the Sea.
Hai San—Sea and Mountains.
Chiu Sen—Born in the Autumn.
Wu Er—Five two (Born when the father was 52).
Wen Guang—Literary Light.
Yao Guang—Glorious Light.
Gueh Guang—Light of the Nation.
Ru Song—Like a Pine Tree (Evergreen).
Gen Song—Root of a Pine Tree.

Tien Dzu—Heavenly Help.
Tsong Deh—Following after Virtue.
Deh Hong—Abundant Virtue.
Iu Deh—Has Virtue.
Iu Ni—Has a Vocation.
Chi Chen—Perfect Purpose.
Uin Chen—Eternal Perfection.
Djen Pin—Upright and Level.
Shin Kai—New Opening.
Wei Shin—Supporting the New.
Shan Bao—Good and Precious.
Huei Shuen—Grace Abounding.

Once in West China there was a lad bearing the name *Lu Yao Chen*. This Lu boy had been given the name *Yao Chen*, meaning "Glorious Statesman," as an indication of his parents' ambition for him. Some years later he became an earnest Christian and his desire for Christian sincerity overshadowed his desire for worldly glory; so he changed his name to two other words having the same sound *Yao Chen*, but having the meaning "Desiring Sincerity."

呂要誠

LU, WHO
DESIRES
SINCERITY

LU, THE
GLORIOUS
STATESMAN

The strange story of a blind girl who nearly sixty years ago contributed her diamond ring to the Lone Star Mission in India

The Romance of a Blind Girl's Ring

By CLARENCE M. GALLUP



NO finer traits of character are found among men than those often revealed in the lives and personalities of the blind. Beatrice was Dante's ideal woman, and she alone was worthy to lead him through "Paradise," as recounted in his immortal poem; but she was blind. Everyone knows the marvellous mental mastery displayed by Helen Keller, who pursued a full college course, though herself in optical darkness; but whose qualities of perseverance, patience and amiability have won for her admiration and honor around the world. Each of us knows something of the serenity which is displayed by the blind of both sexes and of all ages. The writer once attended an outing of fifty blind persons who provided their own entire program of games and music, much of the latter being highly artistic, for two hours. Their happiness and light-heartedness were remarkable; there was no "O why was I born?" atmosphere about the occasion; their eyes were holden, but their minds were full of light.

Not all of those notable for thus surmounting a major form of adversity are glorified in song or assembly. They often grow and bloom spiritually in unheralded seclusion, though living just as heroically and usefully as others. One such is the inspiration of this sketch.

She lived in Newport-by-the-sea, one of the oldest communities in America, which was founded and built up on the island of Aquidneck, long since known as Rhode Island, contemporaneously with Providence "Plantations," and now, therefore, nearly 300 years old. Newport has its wealth of tradition, including the legend of the Norsemen's visit: its wonderful old houses, old culture, and fine families; its newer summer colonies and naval activities. In this interesting environment Miss Ella W. Brownell lived her unusual

life of more than 80 years. She was the daughter of William and Sally (Williams) Brownell. Her father was a leading citizen of Newport, engaged in business and president of the Newport National Bank. In her early girlhood Miss Brownell suffered an attack of scarlet-fever which left her utterly and hopelessly blind. No one of her family or other friends felt more deeply for her in her affliction than did her father. An old photograph of him and his daughter, taken after she had grown to womanhood, represents him seemingly as proud to appear in the same scene with her. Miss Brownell's own appearance in the attire of the period, with the hooped skirt, the tasselled ermine muff, the lace veil, is evidence of the great care with which she was surrounded, in providing which her family took delight and which they regarded as entirely her due.

About this time, her father gave her a gold ring of chaste yet finely tooled design, in which was set a small diamond. The ring never could have had more than a very modest intrinsic market value, but its moral value to the proud possessor, a blind young woman, as the years passed, and its spiritual value to the Kingdom of Christ, were immense, as will be shown immediately. Miss Brownell's valuation of the ring as a love-token from her father could not have been small, since her devotion to him was great. Next to her piano the ring was her dearest possession, as is indicated by the fact that it was worn by her continuously after the incident about to be related, and was found on her hand at her death, where it had been worn for fifty-five years.

In 1877 Miss Brownell attended a missionary rally in Providence, and heard moving appeals in behalf of the Lone Star Mission in India, the early existence of which had been so precarious and

which moved Rev. S. F. Smith, author of the hymn "America" in 1832, to write another hymn appropriate to the emergency—"Shine on, Lone Star." Following the addresses which Miss Brownell heard, subscriptions and offerings were received for the benefit of the "Lone Star." Miss Brownell had nothing to subscribe; but, deeply moved, she gave the ring. What a wealth of consecration must have caused so definite and serious a sacrifice—parting with that material symbol of deep affection.

The ring was bought at once by Rev. Robert Bruce Hull, of the Memorial Tabernacle Church, New York, for \$100.00; and he took it back to New York with him. His church was greatly impressed and inspired by his story of the ring. The following letters written to Miss Brownell by Dr. Hull indicate better than narrative the results that accrued and the happy return of the ring to its original owner.

New York, June 6, 1877.

My dear Friend:

After my return from Providence with your diamond ring, I told the story of the meeting to my people in the Friday night meeting. I told them also about you and your ring. It was at once proposed that \$1,000 be raised by the church as a ring collection and \$700 was pledged instantly. Next Sunday the total sum was \$1,085. This was raised on condition that the ring be returned to you to wear it as a memento of the Tabernacle Church of this city. Allow me to assure you, my dear sister, that but for the ring, liberal as my people are, I do not think we could have raised any such amount. No words of mine could have pleaded the cause of Foreign Missionaries so eloquently as the simple exhibition of your ring. I have already sent to the Treasurer of the Missionary Union \$985 of the amount, and the other \$100 I will send next week. Now please send your precise address, that I may return you the ring which must ever remind you of the good which you were able to do to a noble cause.

Yours fraternally,

Robert Bruce Hull.

Miss Brownell's delight at the return of the ring knew no bounds. It had accomplished its purpose and more. Bread cast on the waters had returned after many days. As already indicated, the ring was on Miss Brownell's hand when she died. This romance of a blind girl's ring had been an unfailing inspiration to her through the intervening years. The flight and return of the little messenger had meant to her that she herself had a mission in the world.

Miss Brownell had been a student at the famous Perkins Institute for the Blind, in Boston, from which she had graduated. She had experienced the privilege of being a pupil of Dr. Samuel Gridley Howe; and while at Perkins Institute she formed a lifelong friendship with Laura Bridgman, the first deaf-blind person to be taught the use of language. As a graduate, Miss Brownell often returned to visit the school; and for twenty-five years she was treasurer of the Alumnae Association.

In spite of her infirmity, all the foregoing considerations equipped Miss Brownell for a relatively happy life. She devoted much time to the alleviation of suffering, especially among the blind. She was treasurer of several Newport organizations for a considerable period. She regularly attended her church, the old Second Baptist Church of Newport, and later followed to the new congregation of the same name. In her young womanhood she taught a Sunday school class, the members of which she continued to call "my girls" to the very end; and whose unceasing devotion brightened many an hour for her, especially at such reunions as were held on her birthday anniversaries. At one time, after discussing a certain forty-year period which had passed, the class agreed to meet again as a class at the end of forty years. This agreement was kept to the day on Sunday, November 11, 1928, with only two breaks in the circle. Miss Brownell's death occurred on

New York, June 28, 1877.

My dear Friend:

I send in this letter your diamond ring. I retained it until this time to use it in making a speech at Lockport, N. Y., my former pastorate.

I read your letter to the Tabernacle Church one Friday night, and I assure you they were still more thankful that they had the money, and gave it, under the inspiration of your ring.

May God bless you, my dear sister. May he make you a blessing here to many: may he keep you till at last all darkness shall be past, and we shall see face to face in his glorious light.

Yours in Christ,

Robert Bruce Hull.

Saturday, April 9, 1932, at her home on Whitfield Place, where her nieces had faithfully and graciously cared for her for many months.

The writer is indebted for the facts, documents and tokens concerning Miss Brownell to her nieces, who have kindly consented to the request that the tangible evidences of "the romance of a blind girl's ring" shall be deposited for permanent safe-keeping with the American Baptist Foreign Mission Society, under whose auspices so many years ago the Lone Star Mission was founded. The photograph of Miss Brownell and her father, in

the miniature style of the early photographs following the daguerreotype period, and the ring itself, are under the eye of this scribe as he writes. The special facts of the story were related to Miss Lucy P. Brownell by her aunt in June, 1919. While the blind girl's ring and its attendant souvenirs are resting in the museum of the Foreign Mission Society as objects of inspiration, the spiritual romance of the blind girl herself will be recited among the angels; and the comment of the Recorder in the great "Book of Remembrance" shall be: "She hath done what she could."

DENOMINATIONAL OBJECTIVES

As proposed by the Committee on Denominational Objectives

See Pages 66-67

Will You Help Realize Them?

JANUARY

A thoroughgoing study of the significant Report of the Laymen's Foreign Missions Inquiry. If you have not done this in January it can be done with equal effectiveness in any subsequent month.

FEBRUARY

Sunday, February 12th, is suggested for a "Pray-it-Through" missionary offering, to complete a special \$500,000 fund. This offering will supplement the receipts from regular church pledges and is for the protection of all our world-wide missionary causes.

MARCH

President C. O. Johnson has proposed and the Committee has approved a nation-wide denominational "Go-to-Church" movement in the Northern Baptist Convention. He has also suggested the captivating slogan, "March to church in March."

APRIL

A renewed emphasis on evangelism culminating in an ingathering on Easter Sunday to the end that this Easter period "may be marked by such an ingathering as only fervent, interceding prayer and sacrificial personal effort can bring." The last two weeks in April are suggested for emphasis on closing the fiscal year.

A full statement by the Committee, Pres. A. W. Beaven, Chairman, outlining the objectives more in detail and setting forth as a background the present world situation that makes these objectives especially pertinent at this time, has been published in pamphlet form.

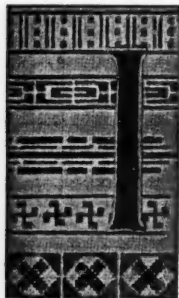
Copies will be sent free to any address on application to Dr. W. H. Bowler, 152 Madison Avenue, New York City, or to your state Convention office.

Every American school-boy knows of General Custer's last battle, of Sitting Bull and other heroes of the Sioux Indian country. Dr. Stockton visited this region recently and reports his experiences.

Ten Days in No Man's Land

By FRED E. STOCKTON

You will enjoy this vivid narrative breathing the spirit of the western frontier. Its graphic description of remote areas in the pioneer Indian country where colporters drive through mud and rain on their appointed service, will leave an enduring impression



IN the "good old days" north-western Indians met for trade between the Heart River and the Cannon Ball River in North Dakota. Here the several Sioux tribes came to barter the trophies of the chase for the corn and garden products of the Mandan tribes and their neighbors, the Hidatsas and the Arikaras. Old feuds and hostilities were for the time being forgotten as they camped and traded on this Indians' "No Man's Land." As Rev. C. F. Brown of Dickinson and I drove south along the Missouri River across this strip of land we stopped for a few moments at the site of the old Slant Village ruins. Here the Mandans lived in their round earth huts long ago before the Sioux forced them farther north to where they were found by Lewis and Clark at the mouth of the Knife River. The new highway which we were traveling cut through the old village site and had opened a human grave whose exposed bones told of the days that used to be.

Just beyond and below the ruins of the village one can see the location of old Fort Abraham Lincoln. Only the cellars of long buildings, foundations of houses and old fireplaces, and



STRAIGHT DRIVING NECESSARY HERE!
*The automobile toll bridge across the
Cannon Ball River in North Dakota*

part of a row of trees planted in front of the "officers' row" can still be seen. The only building of the hundred or more of the old fort to be seen anywhere today is the morgue. Somehow people hesitated to molest this forbidding little structure until a fearless fellow, said to be a horse thief, carted it away to his secluded home. He in turn sold it to its present owner for \$4.00 and two loads of wood. Thus the little death

house has outlived the thrilling days of the old fort.

We stood on the ruins of the home of General and Mrs. George A. Custer and thought of the three happy years of their lives together here as described in Mrs. Custer's book, *Boots and Saddles*. We thought of the day when the General and his gallant Seventh Cavalry marched away to their death on the hills above the Little Big Horn. We thought also of the gathering in this house that Sunday afternoon, June 25, 1876. Mrs. Custer in the closing words of her book describes it:

Our little group of saddened women, borne down with one common weight of anxiety, sought solace in gathering together in our house. We tried to find some slight surcease from trouble in the old hymns: some of them dated back to our childhood's days, when our mothers rocked us to sleep to their soothing strains. I remember the grief with which one fair young wife threw herself on the carpet and pillowed her head in the lap of a tender friend. Another sat dejected at the piano, and struck soft chords that melted into the notes of the voices. All were absorbed in the same thoughts, and their eyes were filled with far-away visions and longings. Indescribable yearning for the absent, and untold terror for their safety, engrossed each heart. The words of the hymn,

E'en though a cross it be,
Nearer, my God, to Thee,

came forth with almost a sob from every throat.

At that very hour the fears that our tortured minds had portrayed in imagination were realities, and the souls of those we thought upon were ascending to meet their Maker.

We had dinner that day with an old missionary veteran, Rev. L. M. Stolberg, who lives on a farm beautifully located on a branch of the Cannon Ball River, near Flasher. This Swedish brother has given over 40 years to Baptist pioneer work in the great Northwest. Today in his old age he is almost wholly dependent upon his quarterly pension check from the Ministers and Missionaries Benefit Board.

Some 25 miles farther down the Missouri River we visited the site of Fort Rice, established by Gen. Alfred H. Sully in 1864. The most noteworthy event at this splendid fort, the rock foundations of which alone remain today, was the signing of the great Indian Treaty of 1868, commonly referred to as the Fort Laramie Treaty.

The Sioux were again on the war-path because the whites as usual had failed to honor the Indian's rights as guaranteed under the Treaty of 1855. One of the most notable commissions of military and Indian experts, government representatives, leading men from civil life, far-famed Indian scouts and interpreters, newspaper men and press agents, was sent out to meet with the Indians and their chiefs at Fort Laramie, Wyoming, in the fall of 1867. The Indians were too busy fighting each other in the Big Horn country



Left: The morgue, gruesome reminder of the old days at Fort Abraham Lincoln, North Dakota



Right: Dr. Stockton and Mary Crawler, the Indian woman who fought against General Custer

and too suspicious to be induced to come to the distant fort. The Commission, therefore, moved its base of operation the following spring to Fort Rice, which was nearer the theatre of action. Father De Smet and Major Charles Galpin and his Indian wife, Marie Pecotte, persuaded many of the chiefs and their people to come in to Fort Rice. Sitting Bull, Crazy Horse, and several others stood aloof. It is estimated that 1,500 Indian lodges surrounded the fort.

Brevet Major Gen. Wm. S. Harney presided over the council. Here at Fort Rice April 29, 1868, was signed one of the very greatest Indian treaties of a century. The Indians under the leadership of Red Cloud, Gall, and John Grass won the day. The government was forced to abandon and destroy the forts built in violation of the Treaty of 1855 and to close the Oregon and Montana Trails to all traffic. For once the government was compelled to live up to its agreement with the Indians. It is sad to relate, however, that its good faith lasted for only six years. Gall, or as he usually signed himself, Co-kam-i-ya-ya

(The Man Who Goes in the Middle) headed the list of the Indian signers. Red Cloud, perhaps the very greatest of western Indians, lost his leadership when he finally signed the Treaty. He was superseded by the younger and more war-like chiefs.

When we crossed the toll bridge over the Cannon Ball River we were on the Standing Rock Indian Reservation. This bridge privately owned consisted of two plank troughs for the wheels of the auto, supported by poles driven into the river bed and braced and tied at the top. (See picture on page 84.)

In the bend of the river is located the headquarters of one of the largest cattle ranches ever operated in the Dakotas. Some of the old buildings are still standing surrounded by a grove of large elms. The old rancher and his faithful Indian wife lie buried on the crest of the hill that overlooks the valleys of the Cannon Ball and Missouri Rivers.

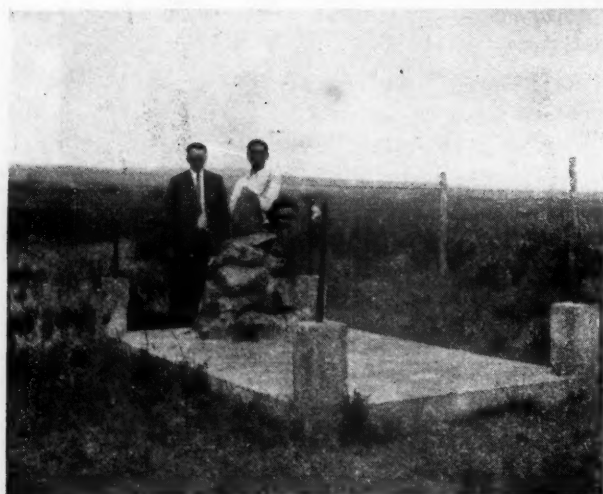
Earlier in the day we had called at Foolbear's log cabin, tucked away under the trees and brush

Center: Bede Hawk and Dr. Stockton standing on the spot where Sitting Bull was killed, December 15, 1890, on the open prairie near Grand River, South Dakota



Lower Left: Dr. Stockton and Frank Zahn at the grave of Sitting Bull, Fort Yates, North Dakota

Lower Right: Frank Zahn and Rev. C. F. Brown at the graves of Indian Police who were killed at the arrest of Sitting Bull



in one of the many deep ravines leading down to the Missouri. Here we found the family following the ancient customs of the Indians. The wife was getting a meal over an open fire in the yard. The old woman of the household was pounding choke-cherries between two rocks. When the cherries and pits had been well packed she molded them with her hands into patties about the size and thickness of the palm of the hand. These she placed on a canvas to dry in the sun. They were for winter use and while fresh looked not unlike ground meat cakes. Near her and back of the tent was a long pole hung full of jerked meat drying for the winter's use. Foolbear and his son, Charles, were taking life easy.

Upon our suggestion, however, he agreed to get busy and get as many Indians as possible together for a service in the evening. About 9:00 they came straggling in by car and "foot-walking." I preached to them in the Y. M. C. A. community building. They seemed interested and urged that Mr. Brown be sent back for a series of special meetings.

Following this service we drove to the Fort Yates Agency, which received its name from Captain George W. Yates, who fell with Custer's men. The landlord of the hotel had gone to bed so we located a vacant room, lit our lamp, and retired for the night.

In the morning Frank Zahn, a fine spirited young half-breed, acted as our guide. We visited Sitting Bull's grave and the Catholic cemetery where some 900 Indians are buried. We paused at the graves of the Indian police who lost their lives at the time of the arrest and killing of Sitting Bull. We saw the graves of Mrs. Galpin and of Louis Frimeau, the well-known interpreter who acted as guide for the cavalry company the night Sitting Bull was killed. Here also beneath a splendid granite monument lies buried John Grass, the Chief Justice of the Sioux Nation. As a young Indian he fell in love with Fanny Kelly, a captive white woman, and risked his life in a vain effort to win her as his wife. He became a loyal friend of the white man. The clasped hands of an Indian and a white man have been carved in his monument — prophecy of a new and a better day.

William Zahn, the father of our guide, at Fort Yates, made the expedition with General Custer and his command into the Black Hills in 1874. Until recently he lived at Cannon Ball Village. When our colporter called a few weeks ago and was about to leave Mr. Zahn said, "Pray for us."

The colporter replied, "We will pray right now." The old man kissed the missionary's hand as they said "Good-bye."

There came over me a sense of loneliness as I stood by the side of Sitting Bull's grave, the only one remaining in the corner of the old military burying ground. In life all he wanted of the white men was that they should let him alone. He neither sought nor extended favors. Today his grave also stands apart from those of his own people, to whom he was consistently and devotedly loyal.

Before leaving the Fort we took a picture of the log house where Major General Leonard E. Wood lived while serving as a young officer at the Fort.

We continued our drive on down the river to the sub-agency at Bull Head, on the Grand River, South Dakota. Here we had a new Indian guide by the name of Bede Hawk, who has served as the government police on the reservation for 42 years. He made us acquainted with Leo Weasel Bear, an old man who was one of the Indian police that participated in the arrest and shooting of Sitting Bull. He claimed that he too shot the famous Medicine Man. Weasel Bear in these later years has won many prizes for his fine garden products at the Agency expositions. We also met Charlie One-Feather, whose father was also one of the 42 Indian police that December night in 1890.

The guide then took us to the tent of the one Indian woman who fought against General Custer on the Little Big Horn. Mary Crawler is now 79 years of age. She showed us the haversack with its "U. S." insignia that she had picked up on the battle-field. Dr. Charles Eastman in his book, "Indian Heroes and Great Chieftains," gives us her story. As the Indians swept across the river towards Custer's men, Rain-in-the-Face shouted, "Behold, there is among us a young woman! Let no young man hide behind her garment!" He knew that would make those young men brave. The woman was Tashenamani, or Moving Robe (her Indian name) whose brother had just been killed in the fight with Three Stars.

Bede Hawk then went with us ten miles down the winding road along the Grand River to the site of Sitting Bull's last camp. Here we stood on the ground where the old Medicine Man met his death at an early morning hour December 15, 1890. I was fortunate to find near the spot where his long cabin stood one of the stones used to heat water. The stone was of a peculiar granite

that would not crack when heated and thrown into cold water. It was about the size of a dinner plate and nearly 4 inches thick and was red from frequent heating. I sent this stone to Bacone College in Oklahoma, to be used in the fire-place in the new Art Lodge now under construction.

Sitting Bull still has his followers and admirers. The agent told us that there is yet some feeling between the friends and relatives of Sitting Bull and the families of the Indian police that participated in his arrest and killing. At his grave I was given the core of one of the withered

wreaths placed on his grave Memorial Day by Indian friends. It was Indian made from a single twisted stem of creeping cedar.

When we returned to the Agency office to pay our respects to the agent for his kindness we found an Indian mother arranging with the agent to wire \$77.00 to bring her sick boy home. He had been away for six years and had spent part of the time in Paris. These first Americans greatly love their children, many of whom even today do not always receive the best of care, food, and common school education. (To be continued)

Life Decisions on an Ocean Beach

*A student camp on the seashore near Amherst, Burma,
and a pilgrimage to the grave of Ann Hasseltine Judson*

By PAUL J. BRAISTED



TWO miles south along the beach from Amherst on a radiant morning the tide rolled in almost silently. The breeze was gentle, the sun not yet hot. The beach for half a mile up and down was dotted with more than 70 students in front of their camp. A bugle had wakened us all from well-earned sleep, for the previous day had been a strenuous one. There had been the motor journey from Moulmein, much palaver to get our buses and lorry to negotiate the last mile of sandy beach, and finally the arrangement of camp. But the day's work was forgotten in the beauty and quiet of the morning, and the consciousness of noble purpose which had brought us on this united quiet. The day began with quiet devotions and meditation, as we thought of the missionary history associated with this region.

For it was 126 years ago that Adoniram Judson and the Commissioner of the Tennaserim District came here on a search for the site of the new city which was to be district headquarters. The place selected was a high promontory at the mouth of the river. They named this new city Amherst, in

honor of the Governor General of India. They expected it to grow into prominence. Judson's description is still available. "The climate was salubrious," he wrote, "the land high and bold to the seaward, and the view of the distant hills of Ballou Island very captivating." Here the Judsons built their home right in the jungle.

They had been there not many months when Adoniram was called away on a long journey of a political nature to Ava, the scene of his imprisonment. He was loathe to go, but felt obligated to do so. While he was negotiating a treaty for the Government the letter came which told him of Ann's death. Having remained at Amherst she was alone when the hour of death arrived save for a few friends and three or four Christians who gathered about her. They affectionately laid her to rest beneath the hopia tree near the sea. For more than fourteen years she had followed her husband across seas and strange lands, through many troubles, into treacherous jungles, and through strange, crowded cities. The pages that tell of her heroism and fidelity, her courage and gracious influence are among the brightest that portray the advancing Kingdom of God. Her grave is a sacred spot for all Baptists.

The students who had come to the Amherst camp represented the various colleges of the University of Rangoon, including Judson College,

and the theological seminaries at Insein. The program and all arrangements had been developed by a student committee. The camp leaders included Rev. and Mrs. Baldwin of the Methodist Mission, Rev. Harry Huffton of the Anglican Church, Rev. G. D. Josif of Rangoon, Mr. and Mrs. J. R. Andrus from Judson College, and John Thet Gyi from Insein. Miss Irene Dalcon was released from the Ellen Mitchell Memorial Hospital to lead a study class and to take care of any medical emergencies which might arise. Several students who had visited India on the Gospel Team trip were also among us.

These students represented eight races of India and Burma, each major religious group of south-eastern Asia, and every Christian denomination known in Burma. More than a quarter of the campers were women students. This is the first time that men and women students of Burma have held a joint camp. It was pronounced a great success by all who attended.

The camp theme was "Christ's Ideal of Life." Our purpose was to face this ideal frankly and sincerely, and to try to understand the meaning of this ideal for our own lives and for Burma. The Bible study outlines on the theme had been prepared by Miss Pauline Meader of Judson College.

Morning devotions were followed by breakfast and camp inspection. Shortly after, the camp divided into seven Bible study groups for an hour's intensive study. They met at various points along the beach. Then came a joint meeting with an address by one of the leaders. The time until noonday luncheon was devoted to discussion of some phase of the camp theme. The afternoon was free for rest, conversation and athletics. The camp was divided into five groups, or teams. Each group had its own team for athletic contests, conducted the campfire one evening, set out the food and took care of camp chores for one day.

The high point of each day's devotional experience was the sunset hour. These meetings were held in the prolonged twilight following the afternoon of swimming and games. Mr. Baldwin was the leader, day by day. Several students had brought their violins and played for us. There were hymns and prayers. And as we sat in the sun looking out across the sea to the sunset and the glory of the close of day, everyone felt the joyous presence of God and joined in a common act of worship. Mr. Baldwin led our thoughts into many regions of Christian life and experience

and called us each evening to a high mount of consecration. At the end there was silence, the cover of darkness over all, only the low murmur of the sea and the flash of the lighthouse on Green Island opposite Amherst, and peace without and within.

On the final day we embarked upon a new venture, a feature of the Amherst camp for the first time. We had announced a voluntary pilgrimage to Ann Judson's grave. About half the campers joined the pilgrimage. We gathered around the grave in silent contemplation of her sacrifice and its meaning. Mr. Josif spoke in a few words of her life, its heroic splendor, and its abiding significance. He then read the inscription:

ERECTED
in the memory of
ANN H. JUDSON
wife of
ADONIRAM JUDSON
Missionary of the
Baptist General Convention
in the United States, to the
BURMAN EMPIRE
She was born at Bradford,
in the State of
Massachusetts, North America.
December 22, 1789.
She arrived with her husband
At Rangoon, in July, 1813;
And there commenced those
MISSIONARY TOILS
which she sustained with such
Christian fortitude, decision
and perseverance, amid scenes
of civil commotion and personal
affliction, as won for her
universal respect and affection.
She died at Amherst
October 24, 1826.

Prayer followed and for each of us an act of consecration to the yet unfinished task for which she gave her life. (See photograph on page 95.)

What is gained in an experience such as this camp? It is difficult to measure. Many of the most significant achievements only mature in life's great struggles of a later day. But this at least we know. Each one practised for these days devotional habits of prayer and meditation. Each one entered into vital Bible study. The great implications of Christ's ideal of life were discussed and faced with utter frankness and desire to see them become living realities. Life plans were changed, and new life decisions made. It was an experience which we are eager to share again.

◆ PERSONAL AND IMPERSONAL ◆

Death of Dr. William H. Main

Losses in personnel by the Publication Society seem to be endless. Within recent years the Society has suffered depletion in its ranks by no less than four able leaders, Dr. Selden W. Roberts, Dr. W. E. Chalmers, Dr. Daniel G. Stevens, and Dr. Samuel G. Neil. To this list must now be added Dr. William H. Main, Executive Secretary of the Society who died of heart disease on January 4th at the age of 70 after an illness of six weeks. As preacher, author, lecturer, and expert in Sunday school work he had filled a place of outstanding influence in the denomination. The Editor counted it a high privilege to be numbered among his friends. He was a loyal supporter of MISSIONS. Dr. Main will be greatly missed not only by the Publication Society which he served so efficiently for more than ten years, but also by that larger constituency across the land who were so constantly helped by his leadership. A tribute to his life and service will appear in March.

Fifty Years of Missionary Service in Burma

The death of Dr. C. A. Nichols, after more than half a century of missionary service in Burma, removes a distinguished veteran from the ranks of our missionaries. The British Government in conferring on him in 1916 the Kaiser-i-Hind Gold Medal publicly recognized his "distinguished public service in India." For the past eighteen months since he came home, he was gathering material for a history of the Sgaw Karen Mission at Bassein, Burma. In referring to this development the Laymen's Foreign Missions Inquiry Report says, "In the largest district the Karens have built all their own chapels and all their school buildings. The total value of the school buildings on the Bassein-Sgaw Karen compound, exclusive of three owned and used by the missionaries, is well over a million rupees. These have been paid for by the Karens. One group of Karens raised over \$200,000 in five years for buildings." Dr. Nichols would consider this material equipment of little value had there not gone with it a quiet but sturdy development in the things of the spirit as reflected in a community of 150 Baptist churches with more than 16,000 membership. All who came in contact with this noble servant of Christ will miss his winsome personality, his devout spirit and his gentle soul. A great missionary has passed on.

The Chen Family of China

The accompanying photograph is that of the well-known Chen family of Shanghai. In scientific circles Dr. C. C. Chen is one of the brilliant younger Chinese scientists. He was a member of the first graduating class of the University of Shanghai in 1913. The



THE CHEN FAMILY OF CHINA :
*Proud Fatherhood—Radiant Motherhood—
Happy Childhood*

class had only two members. Both went to America for further study and here formed many friendships. Dr. Chen received an M.A. degree at Brown and a Ph.D. at Yale, and then returned to China. Since 1918 he has been professor of biology and vice-president of his *alma mater*. He is today recognized as one of China's leading biologists. His wife is well known to hundreds of women in the Northern Baptist Convention who welcomed her everywhere with high enthusiasm at the time of her visit to America four years ago. In addition to being a fine Christian mother, as is evident from the happy faces of her children, she finds time for active service in many civic reform movements in China. She is also chairman of the Margaret Williamson Hospital Board, a member of the National Young Women's Christian Association Committee; and a member of several boards of the Chekiang-Shanghai Baptist Convention. She was one of the Chinese delegates to the International Missionary Council in 1928 at Jerusalem. She is a popular hostess as the Editor recalls from a birthday dinner party which he attended at her home in Shanghai.

MISSIONS

An International Baptist Magazine



Founded in 1803 as *The Massachusetts Baptist Missionary Magazine*

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WILLIAM B. LIPPARD, *Editor*

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Field Correspondents in Four Continents

Vol. 24

FEBRUARY, 1933

No. 2

CALVIN COOLIDGE AND CHRISTIAN MISSIONS

THE nation is mourning the death of its only Ex-President. Calvin Coolidge, who died January 5, 1933, came from the people. Having served his country he fulfilled his sincerely expressed wish by quietly and modestly returning to the people. Born of sturdy Vermont stock July 4, 1872, he inherited and exemplified many of those noble qualities of gentleness, sagacity, thrift, and integrity that have long been associated with the early settlers in New England. For these he was praised in life and for these he is now extolled in death. As Mr. Walter Lippmann wrote in *The New York Herald Tribune*, Mr. Coolidge "typified those very standards of life which his time most flagrantly disregarded." While the nation is in sorrow over his departure, several thousand Northern Baptists will have added reason to regret his passing for they recall the gracious hospitality with which he received the Northern Baptist Convention at the White House when the Convention met in Washington in 1926. Moreover, he will long be remembered in missionary circles for his remarkable address at the missionary convention in Washington a year earlier. Many of the things he said at that time now seem especially to have been prophetic in view of the emphases in the Laymen's Report. "The missionary movement," said Mr. Coolidge, "is one of the most important,

the most absolutely necessary movement in the world today. The spirit of our organized, industrialized, machine-made and interrelated world has touched men wherever they live and has profoundly affected their modes of life and thought. The Christian churches have no greater responsibility than to make sure that the best and not the worst of which Christian society is capable, shall be given to the other peoples. The most effective missionary work will be that which seeks to impress itself rather through example in living rightly than through the teaching of precepts and creed. The missionary effort of the nation cannot rise higher than its source. If we expect it to be successful we must provide the correct influence for it at home. The early Christians fairly burned with missionary zeal. Our own efforts will be more effective just in proportion as we shall render them in the same spirit of brotherhood and charity which marked the earliest Christian missions." An often quoted sentence of his which is so peculiarly applicable to today reads, "The resources of our country are sufficient if we use them to help each other." If the American people would put that sentence into practice, multitudes of generations yet unborn would rise and bless the name of Calvin Coolidge.

FACING REALITIES WITH A NEW SPIRIT

THE most remarkable feature of the mid-year meetings in Chicago, reported on pages 101-102, cannot be chronicled. It belongs in the realm of the intangible and the unreportable. It was its spirit. The personnel of the meeting in December, 1932, was little different from that in December, 1931. It was practically the same committee membership, board representation and secretarial staff. Yet in spirit the two years were as far apart as the proverbial poles. Gone was the despairing pessimism that swept like chilling blasts across the room in 1931. Gone was the ominous fear of the future as the Board of Missionary Cooperation a year ago contemplated the terrific retrenchment that all of its participating agencies had to institute in 1932. Not unmindful of the problems that still remain and of the grave financial outlook for the final months in this fiscal year, the people who assembled at Chicago nevertheless displayed a new spirit of buoyant hope. It was sadly lacking a year ago. This year one could easily sense a quiet determination to face realities calmly and

hopefully in spite of the grim possibility of still further missionary retrenchment. Whatever may come in the new denominational year, those present at Chicago went away prepared to face it with courageous outlook not manifested heretofore. Even Dr. H. C. Gleiss of the Detroit City Mission Society sounded a distinctly hopeful note when he reminded the Board of the desperate plight of the Detroit Society a year ago, and its almost inevitable bankruptcy had it not been rescued by an emergency appropriation of \$30,000 from the Board of Missionary Cooperation, although at a proportionate cost to all other organizations. Now Detroit faces the future with new courage and expectation that in a few years the problems of the recent crisis will be solved. Perhaps the meeting in Chicago reflected the better spirit that was discernible during the autumn months throughout the nation even though the major issues of the world depression still await solution. In any case, if this spirit of hopeful determination so evident at Chicago in December could be transmitted to the entire denomination, and if it could be supported by a revived loyalty to Christ and His cause, our churches would feel a spiritual stimulus that might well usher in a new era of denominational advance.

AN APPRAISAL OF AN APPRAISAL WORTHY OF SERIOUS ATTENTION

IN its report on Denominational Objectives the special committee under the chairmanship of Pres. A. W. Beaven includes an appraisal of the Laymen's Foreign Missions Inquiry that is worthy of serious attention. The committee says:

We have here data from over a wide area assembled by exceedingly capable observers at immense expense but without cost to ourselves. The fact that differences of theological approach are involved in the report must not blind us to the very great values that we can secure from this outside appraisal. We must not exhaust the time we put in considering the report in pointing out our objections. Many of the things there uncovered, many of the recommendations there included, are but reaffirmations of things that have been said to us by our own secretaries and our own Board members through a long period of years.

We need to help people think clearly and constructively about our foreign missionary program in its present time of necessary readjustment. That vast changes are taking place on the foreign field we have known in part. Our own Foreign Mission Board has pointed out and urged an increasing place for the na-

tionals in the direction of their own work. Nationalistic changes have affected vitally our entire educational program. Many complex causes have united to bring about a decreasing support of the cause here at home. Necessary readjustments are evidently going to be made, either on the basis of a constructive program or simply a defeatist retrenchment.

We urge, therefore, the most open-minded and careful reading of the report, and the most serious consideration of its recommendations. Regardless of whether or not we approve the publicity releases, the method adopted has succeeded in making foreign missions "front page matter" and has focused attention upon that area of our effort in a remarkable way. The present interest aroused by this report should be capitalized to give the most widespread information to our constituency about the missionary movement itself, what has been accomplished, and what should be accomplished.

Some form of change is undoubtedly necessary. It may be that the way out of the present distressing situation will be through a closer cooperation with other denominational boards. In any case, any changes must be made on the basis of an intelligent understanding of what we are doing. In view of the seriousness of the changes proposed, the reading and discussion of the report should be widely stimulated. Intelligent support for any changed program must be built up immediately. What has been done must not be lost. We must keep up the traffic while we repair the bridge.

This is well said and to the point. Certainly if six thousand Baptist churches were to make a thoroughgoing study of this Report, instead of simply objecting to its newspaper publicity and to those things in it with which neither they nor our own Foreign Mission Boards agree, the denomination would be informed on foreign missions to a degree not achieved heretofore.

For thousands of Baptists such a program would result in a genuine re-affirmation of their own evangelical convictions on foreign missions. This in itself would be an achievement eminently worth while.

THE FOREIGN MISSIONS CONFERENCE AND THE LAYMEN'S REPORT

THE resolution by the Foreign Missions Conference of North America at its annual meeting, December 21, 1932, reads as follows:

The Foreign Missions Conference of North America recognizes gratefully the earnest and unselfish service of the Appraisal Commission of the Laymen's Foreign Missions Inquiry and their constructive proposals. We are at the same time solicitous with reference to unfavorable reactions throughout the Church to the press

releases given out in advance of the appearance of the Report, and also to a number of points in the Report itself.

We recommend that in the measures adopted by the Boards for fostering the study of the Report special attention be given to clearing up misunderstandings and to removing wrong impressions, and that we seek to take to heart and profit by the timely and forward-looking recommendations of the Report.

The Conference, in the light of the present most critical world situation, and the inspiring challenge of the Herrnhut Meeting, as well of the recognition on the part of the Appraisal Commission of the need of adequate aims and messages for the missionary enterprise, wish to reaffirm the Message of the Jerusalem Meeting of the International Missionary Council and the findings of the meetings of the Council at Oxford and Herrnhut dealing with the basis and central emphasis of the world mission in which we are united with the older and younger churches throughout the world.

Some people on reading this will probably say that this resolution does not go far enough. Either it should have been specific in its reference to points concerning which the Conference was "solicitous," or it should have more positively endorsed some of the constructive proposals. To such comment the reply would doubtless be that the resolution represents the minimum corporate opinion on which the 88 Protestant foreign mission boards could agree, leaving to each board the privilege of supplementing the resolution in accord with its denominational polity.

Editorial • Comment

◆ The first Sunday in February has again been suggested for the annual observance of Baptist World Alliance Sunday. "Baptists today girdle the globe," says the statement issued by the officers of the Alliance, and it suggests that we pray "that God will make each of us adequate to our day and generation. Our times with all their problems are in God's hands. Let us pray that we may see the opportunity as well as the menace that they bring, and seek the grace by which the kingdoms of this world may become the kingdom of our Lord and Saviour Jesus Christ."

◆ The British Government refused permission to an American broadcasting company to broadcast a Christmas eve service over the radio from the Church of the Nativity in Bethlehem. The broadcasting would have compelled the installation of microphones in the church and connection of wires to transmitters. It was feared that such procedure would arouse feeling in the religious life of the community. Irrespective of the reason

given, we are glad the service was not sent over the air. Somehow we like to associate the "little town of Bethlehem" with its eternal and appealing simplicity and not with the paraphernalia of our radiocratic age.

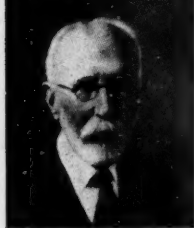
◆ The annual report of the Rockefeller Foundation, a substantial volume of 400 pages, covers as in other years the five fields in which the Foundation's interests lie, the humanities, public health, medical, social and natural sciences. A total of \$18,737,967.90 was appropriated by the Foundation for this philanthropic work during the year. In its public health service and in the fight against malaria, hookworm infestation and other diseases, the Foundation gave assistance in 47 countries throughout the world and in 37 states in the United States. During 1931 the Foundation awarded 123 fellowships in public health. Recipients included 49 Americans, 10 Chinese, 9 Canadians, 7 Indians, 6 Japanese and 5 Greeks. In its conclusions the Report emphasizes that "even in the present depression and often at the cost of considerable sacrifice and strenuous endeavor, public health work throughout the world is being maintained."

◆ The New Year began in New York with some plain speaking about war by Major General S. D. Butler (retired). In the Brooklyn Academy of Music on January 1st, speaking to the subject, "Dare we disarm?" the General is reported to have said, "The further away a war is the better it looks. If I had my way, I'd try to stop the marching of former soldiers through the streets and try to put an end to the hero worshipping of men in uniform by women. All these things make for a militaristic spirit." These words were spoken not by a pacifist nor by a minister, but by a military man who by reason of his own war experience is supposed to know what he is talking about. At the same meeting Mr. Norman Thomas, Socialist candidate for President, is reported to have said that the United States now spends more for national defense than any other nation in the world and that since 1913 America's military expenditures had increased more than those of any other country.

◆ "The foreign missionary idea," said Phillips Brooks, "is the necessary completion of the Christian life. Without it the Christian life is a mangled and imperfect thing." The truth of this has not changed amid all the changes of today. However we may try to "rethink" missions, the fact remains that Christianity anywhere will be incomplete and imperfect if the urge to spread it everywhere is gone.

◆ "The Christian church has developed no technique for retreat," said Rev. E. E. Tuck (Methodist) at the recent Foreign Missions Conference. This profound truth applies not alone to the mission fields, but it is peculiarly pertinent today to the difficult situation confronted by the church at home.

MISSIONS



The Editor Emeritus says:

CHRIST'S LAST PROMISE: *Lo, I am with you always, even unto the end of the world* (Matt. 28:20).

This was the topic and text of my first sermon, preached in East Orange, New Jersey, Sunday evening, February 12, 1882, fifty-one years ago this month, and an ever memorable day in my life. The effect and influence of that first preaching in the little old Baptist meeting house in East Orange, long since disused, colored all that came afterward. And that promise, Christ's pledge of His permanent presence in the hearts of His disciples, has by its fulfilment through the centuries been the dynamic that has differentiated Christianity from all other religions, and sent the missionaries under the inspiration of the Great Commission to the ends of the earth with their saving and transforming gospel. This is the promise of Jesus Christ—the same yesterday and today and forever.



Fundamentals in Lincoln

Abraham Lincoln was strong in the fundamentals of character. That is why he occupies his pedestal of honor in the esteem of his nation and the world today.

He was strong in Kindness. This included everybody, folks and animals, and showed itself from first days to finish. The first composition little Abe wrote was on cruelty to animals, a generation before the Society for the Prevention of Cruelty to Animals was born; and almost the last act of President Lincoln was to pardon a boy who was to be shot as a deserter. "He can do more good above ground than below ground," was his characteristic comment as he signed the pardon on the afternoon of that fatal 14th of April, 1865. He was kindness personified, and kindness is a fundamental of goodness.

He was strong in Honesty. "Honest Old Abe" was a title earned by conduct, not bestowed as honorary degree by a college. You see it in the young clerk in Offut's store, walking two miles at night to refund to a woman a few pennies she had overpaid him. That was a trait that went through life with him.

He was strong in his belief in God, in the Bible and in prayer. He knew the Bible by heart as few have known it, and quoted it in his speeches and proclamations to an extent not otherwise found. He sought the Divine Spirit's guidance, and was convinced that he had it in such momentous decisions as the Emancipation Proclamation.

He was strong in Compassion. Compelled by love of country and duty to God and man to fight through a

bitter and terrible war, he suffered the greater agony because in his heart he cherished no bitterness against the enemies of his country, and planned the ways of amnesty and amelioration for them when the war should cease. Only a great man could meet all circumstances as he met them, conquering through one of the supreme character exhibits of personality.

Twice I had a special personal interest in Abraham Lincoln. It was the pride of my life when at nine years of age I was clad in a red, white and blue cape and cap, and with a wooden axe on my shoulder marched with a hundred boy companions in the Republican tail-splitter procession, with bands and red fire and campaign songs. Ardent campaigners for Lincoln were we. Then, in 1865, after the dreadful days following the assassination, it was arranged that the body of the lamented President should lie in state for a day in the capitol at Albany, and an older brother took me with him to have part in the solemn event. I shall never forget the boy's momentary sight of that confined face of the nation's martyr. The memory is as clear as though it were yesterday. From that day I have revered the name of Abraham Lincoln.



Language Don'ts

A special hint for this month: Don't say Feb-you-ary. The fact that seven out of ten people do, including preachers and teachers, is added reason why you shouldn't.

Don't say gover-ment, and rob a fine word of its strength. I have heard even presidents use this slovenly mispronunciation. Give the "n" full place and force.

Don't think lightly of the importance of correct pronunciation and clear enunciation. They count largely in the charm of our English speech, and are the hallmarks of culture.

My latest ear-shellshock, by the way, came through the radio, when in a service-broadcast the preacher—and an eminent one of the metropolis—gave out the opening hymn, reading the first two stanzas in a stentorian tone:

"Awake, my soul, stretch every nerve,
And press with vig-ger on,"—

laying strong emphasis on the "vigger," whereupon the chorus choir followed his lead and sang it "viggerously." It was a broad "r" travesty and must have lessened the influence of the service for many a listener. Yes, I admit that the study of words has always been a hobby of mine. Few studies are more fascinating.



SCENES

AROUND THE WORLD

Pictures from mission fields at home and abroad

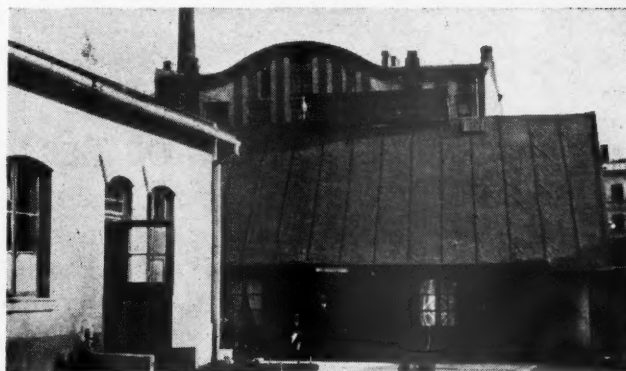
ON THE RIGHT

The lonely grave of Ann Hasseltine Judson overlooking the sea near Amherst, Burma. Mr. Braisted and his student campers made a pilgrimage to this sacred spot at the close of their camp meeting. Read again his story of the camp on pages 88-89.



AT THE BOTTOM

The First Baptist Church of Warsaw, Poland, and its congregation. A few years ago the church bought a fine plot of land well located in the Polish capital. Then came the depression, and now an old and remodelled carpenter's shop has to serve as a temporary church building.





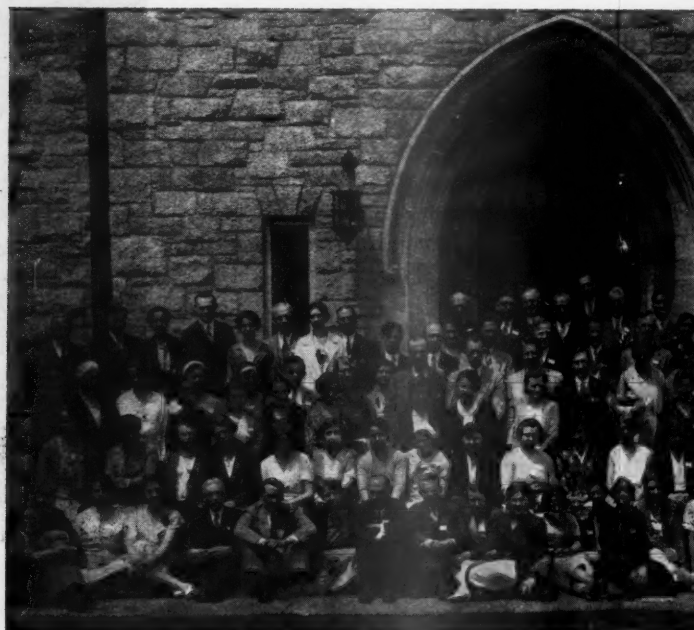
In many rural sections of America the covered wagon is still in use, but it is rapidly being supplanted by more efficient and speedy motor trucks.

*Photographs by
courtesy of
Yale Alumni Weekly*

RIGHT: *A Sunday morning Bible Study group taught by Dr. H. B. Benninghoff in Scott Hall, at Waseda University in Tokyo. Dr. Benninghoff has served here for nearly 25 years*



BELOW: *The new building of the Japanese Christian Center in Sacramento, Cal. Earle D. Sims stands in front*

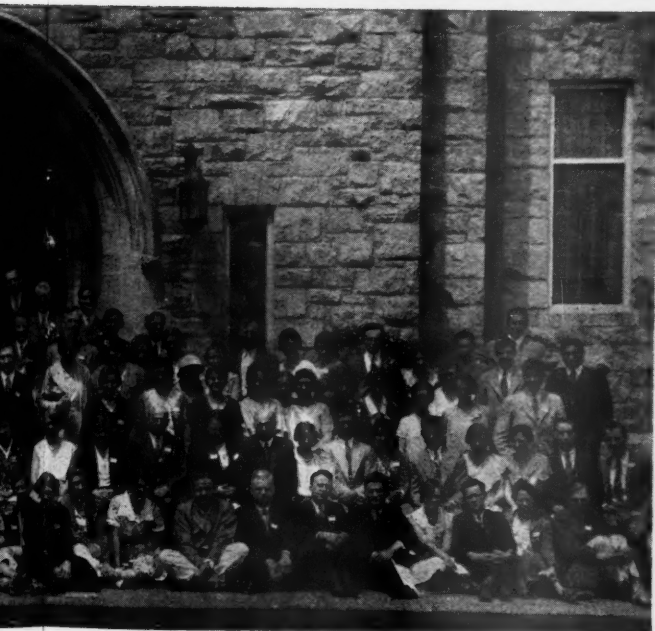


HIGH GRADE PERSONNEL IN M

The Laymen's Foreign Mission Report stresses the need of The young people in the above picture are responding to the of several Protestant denominations who sailed for their field. annual interdenominational missionary training conference in of board officials are also in

many rural sec-
s of America
covered wagon
still in use, but
rapidly being
planted by the
efficient and
dy motor truck

Photographs by
courtesy of
le Alumni Weekly



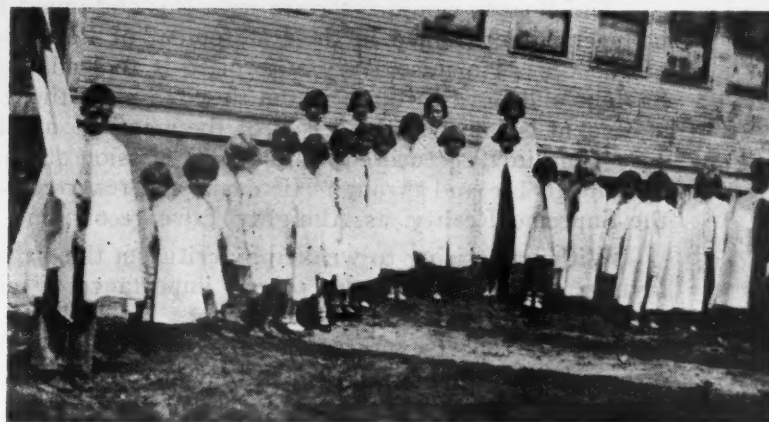
EL IN MISSIONARY SERVICE

the need of high grade personnel in missionary service.
onding to that challenge for they are the new missionaries
r their fields last autumn. The picture was taken at the
conference in Hartford. Older missionaries and a number
s are also in the group



LEFT: Children in Peiping,
formerly known as Peking,
China

BELOW: Children's Choir,
the only point of contact in
a little Baptist church in
Oregon that has been with-
out a pastor for five years.
Photograph sent by Rev.
C. W. Cutler of the Chapel
Car, "Messenger of Peace"



Northern Baptists and the Appraisal Report of

A Second Statement to the Denomination by the Boards of Managers of the American Baptist Foreign Mission Society and the Woman's American Baptist Foreign Mission Society

IN this second statement to the denomination the Boards of the Foreign Mission Societies desire to comment briefly on four of the subjects treated in the report of the Appraisal Commission. These subjects seem to be of special importance in view of the many inquiries which have reached us in regard to them.

I. The Continuance of Missions

The Boards are happy to note the emphasis placed in the Report on the essential necessity of continuing the foreign mission enterprise. The Report states: "To any one, man or church, possessed of religious certainty, the mission in some form is a matter not of choice, but of obligation." On another page are found the words: "It is somewhat like asking whether good will should continue or cease to express itself. Like other works, organized by men's hands, missions might conceivably ossify in unadaptable forms and deserve to perish. But at the center of the religious mission, though it takes the special form of promoting one's own type of thought and practice, there is an always valid impulse of love to men: one offers one's own faith simply because it is the best one has to offer. . . . That these missions should go on, with whatever changes, we regard, therefore, as beyond serious question." The Boards heartily echo these sentiments and commend them to the consideration of our churches and members.

We would add, however, a sentiment which seems to have been omitted from the discussion contained in the Report on the subject. The Boards deem the words of our Lord and Saviour, Jesus Christ, as given in the Great Commission, to be still valid and are convinced therefore that we cannot be true to our Lord unless we "Go . . . and make disciples of all nations" as He Himself bade us in Matthew 28:19.

II. The Aim of Missions

A new summing up of the aim of any great enterprise is always provocative of thought. The Boards have read with interest the statement of the aim of foreign missions given in the Report: "To seek with people of other lands a true knowledge and love of God, expressing in life and word what we have learned through Jesus Christ, and endeavoring to give effect to His spirit in the life of the world."

The Boards would associate with this statement their own more definite and clear-cut pronouncement contained in their statement of Policies adopted in 1928: "The paramount aim of the Christian missionary enterprise is to lead men everywhere to accept Jesus Christ as Saviour and Lord through whom they may find the Father." Another concrete and satisfying statement is found in the report of the meeting of the International Missionary Council at Jerusalem in 1928 entitled "The World Mission of Christianity": "Our message is Jesus Christ. . . . In His life and through His death and resurrection (He) has disclosed to us the Father, the Supreme Reality, as Almighty Love reconciling the world to Himself by the Cross."

Without desiring to weaken by criticism the value of the Report as a pronouncement by laymen re-emphasizing the primal importance of missions, we still feel that the evangelistic note should have been more prominent. Dr. William Axling, of Japan, felt this lack and after reading the report expressed his feeling in these words: "As I read the report I yearn for a more compelling, impelling urge to win the world for God. After all, the heart of our task is vitally to relate individual men and women, society, nations and the world to God, through Christ as the unique and supreme Relater."

Journal of the Laymen's Foreign Missions Inquiry

III. Evangelistic Aim Permeating All Types of Work

The Boards are entirely sympathetic with the view expressed in the Appraisal Commission's report that our educational work, medical work, and indeed all other types of specialized mission service, should be conducted with a high degree of efficiency from a professional standpoint. The Report reads: "As the mission faces the future, it becomes a matter of honor that its standards of teaching or of medical service, or of art or music or literature or whatever it touches, are higher, not lower, than those of secular performance."

The Boards deeply regret that for various reasons, some of them quite unavoidable, the highest standard of professional excellence in these types of work has not always been reached and maintained. Our missionaries often acknowledge this with humility and distress. In justice, however, one should recognize that the lack in this respect is due in great measure to the fact that staggering burdens are thrown upon our missionaries and that financial support is too often inadequate to supply the equipment needed for the higher degree of effectiveness.

The Boards are convinced that the pursuit of a high degree of professional excellence is not impeded by associating a genuine evangelistic aim with these branches of service. They hold the conviction that both educational and medical work, as well as all other special types of service, should have as one of their direct aims the winning of men and women to Jesus Christ.

IV. The Future of Missions

Granted that the missionary enterprise is to go on, *how* shall it go on? Upon this point the Report contains statements which need clarification. It states: "In our judgment, there is not alone room for change, there is necessity for change." On this point the Boards are in hearty accord with the Report. The work of foreign missions is a living, growing, changing enterprise. Its development in past years has required many changes. These have been carried out and the Boards will not shrink from making any further readjustments which careful study may indicate as being necessary and wise. They may not, of course, find it possible to accept all the conclusions reached by the Laymen.

The Report continues: "There is in this fact, however, (the fact of the need and obligation to continue foreign missions) no ground for a renewed appeal for the support, much less for the enlargement, of these missions in their present form and on their present basis." In answer to a specific question put to the Laymen's Committee at the time of the conference with the boards it was made clear that in the quotation here made they did not intend to suggest that contributions for the support of missions be withheld or decreased during the period required for the making of needed changes. We are convinced that the work as at present conducted is worthy of the fullest support, and that the Laymen concur in this conviction is shown by the very large number of paragraphs scattered from one end of the volume to the other in which definite approval is given to specific parts of the work as now carried on.

The careful study which the Appraisal Commission has made of the entire enterprise will lend force and emphasis to the task of bringing about any needed changes, but we are dealing with an enterprise of divine origin and the necessary studies must be carried out with earnest prayer for guidance. May we quote our missionary, Dr. Axling, again: "The human factor must be taken cognizance of and evaluated and appraised, but it must not be allowed to shut out the mystic ways and workings of the Eternal."

The foreign mission enterprise was born in the heart of the church, it has been sustained as Christ has led His followers to give and go, to serve and suffer. It must still rely upon those who love Him for the means to go forward.

Although this statement was mailed to every pastor in the Northern Baptist Convention, it is published in this issue for purposes of record, and to keep the readers of the magazine informed as to the policy of our two Foreign Boards with respect to the Laymen's Foreign Missions Inquiry.

MORE RE-THINKING OF MISSIONS

*The Board of Missionary Cooperation at Chicago, December 13-14, 1932
Discusses the Appraisal Report of the Laymen's Foreign Missions Inquiry*

Reported by WILLIAM B. LIPPARD



BAPTISTS by democratic spirit and dearly cherished independence are experts in asking questions and in voicing their views. So they made high inquisitorial use of an opportunity at Chicago in December to discuss the Report of the Laymen's Foreign Missions Inquiry and to inquire for themselves as to its findings. During an hour's question period more than a score of Baptists asked searching questions that required carefully formulated answers. During another hour's discussion period a dozen other Baptists expressed more or less extended opinions.

THE LAYMEN'S FOREIGN MISSIONS INQUIRY

The occasion was the mid-year meeting of the Board of Missionary Cooperation. A full three-hour session was devoted to this now widely discussed laymen's report. If the interest manifested in this meeting is any criterion, it is clear that this significant appraisal of foreign missions has awakened denomination-wide concern. In addition to the Board of Cooperation a large number of Chicago Baptists were also present. The big conference room in the Hotel La Salle was crowded. There were not enough chairs and a substantial number of people stood against the wall throughout the long session. A radio broadcast of this session into the homes of Northern Baptists would have conveyed a great deal of foreign mission information of the most basic and revealing character.

Vice-President Frederic Woodward of the University of Chicago and Vice-Chairman of the Laymen's Appraisal Commission was given the difficult task not only of summarizing in half an hour a Report that occupies 352 printed pages, but in answering the numerous questions. He was equal to the occasion. In reaffirming the purpose of the Laymen's Inquiry as "an objective, disinterested, honest study of foreign missions," he re-emphasized the urgency of continuing the enter-

prise with the many changes in methods and administration that the commission urged. He stressed again the imperative necessity of a high quality in personnel. He urged the importance of what the Report calls a well qualified evangelism which seeks "to transmit the gospel not alone by preaching and persuasion but by genuine Christian living." He felt very strongly that multitudes of young people now seemingly indifferent to missions could be won anew to the cause if its aims could be stated in terms of the world changes of today. He reiterated what had been said at the conference with the laymen last November that the underlying principles of missions as outlined in the Report represented a minimum on which all members of the Appraisal Commission could agree, leaving to each board and denomination to add what was regarded as essential and in accord with its own distinctive evangelical convictions.

Dr. P. H. J. Lerrigo was an able spokesman for the policy of the Baptist Foreign Boards with respect to the Laymen's Report. It is set forth in a series of four published statements. Copies have been mailed to all pastors. Their purpose was to offset the unfortunate and inadequate newspaper publicity of last fall and to reassure Baptists along three lines of anxiety, that have become apparent: (1) the continued place of the evangelical gospel in the enterprise; (2) the high quality of Baptist missionaries in service; and (3) the eternal supremacy of Christ. Moreover, he pointed out that the Baptist Boards have been "re-thinking" missions for decades. A large degree of change and of cooperation with other denominations has already been effected.

PRACTICAL DENOMINATIONAL OBJECTIVES

The Committee on Denominational Objectives also had something to say on the Laymen's Appraisal. In its report, presented by Pres. A. W. Beaven, the committee proposed:

That, under the leadership of the Board of Missionary Cooperation a serious Convention-wide study of the Laymen's Inquiry be undertaken during January in order that the main purpose of the missionary move-

ment may be held clearly before our people during the readjustments necessary in view of the recommendations of the Laymen's Inquiry, so that regardless of our final conclusions as to the wisdom of the recommendations we can save what we have and adjust it to the new; and on the other hand, in order that our people may give the careful consideration to this complex problem which its importance merits.

This most important missionary document of a century has just been made available for our use. This report challenges our constituency, indeed all Christian people, to an earnest re-consideration of the whole missionary movement, the motives which underlie it, the form it should take, and the measure of support it should receive from our people. We recommend, therefore, that our Board of Missionary Cooperation undertake, to the limit of available resources, to organize our Convention territory for the purposes of this study.

The committee included in its recommendation specific proposals for state mission study committees, state meetings with specially delegated laymen and women, with a schedule of local church conferences. In the state meetings it was expected that the Board of Cooperation, as recommended in the committee's report, would "supply one or more notable and capable speakers who will fearlessly and frankly present all aspects of the problem as set forth in the Laymen's Inquiry and as represented in any statements which our own Foreign Boards may wish to add by way of agreement or otherwise."

This was the first in a series of four objectives proposed for the first four months in the calendar year. February is suggested for the "Pray-It-Through" missionary offering. To March is assigned a nation-wide Baptist "Go-to-Church" movement. April with Easter Sunday is recommended for a new emphasis on evangelism. These proposals were heartily adopted. In anticipation of their approval President C. O. Johnson had brought a box full of blue lapel buttons carrying this slogan: "March to church in March." Soon everybody present was wearing one. If the idea and the slogan captures the imagination of the denomination as readily as it caught that of the crowd at Chicago, the month of March may well see Baptist churches across the land filled to overflowing. The definiteness and the practical character of all four objectives should make them readily adopted and easily adapted.

FELLOWSHIP WITH CHICAGO BAPTISTS

An evening session which all present will long remember was the dinner gathering with the Chicago Baptist Social Union. Here again the attend-

ance was so large that an extra dining-room had to be quickly commandeered. After the meal, tables were removed and all crowded into the one large room for the program under the direction of Toastmaster Dr. A. R. E. Wiant. A Russian quartette furnished music, including as an encore a fine rendition of the famous Volga Boat Song. Three remarkable addresses held attention throughout. Dr. A. M. McDonald discussed the religious problems confronting Chicago with its widening areas of deterioration, its growing foreign-speaking colonies, and its expanding unchurched suburban communities. He deplored the fact that all over the world, Chicago is known more for its forces of evil exemplified by gangster violence than for its forces of righteousness typified by 900 Protestant churches in Chicago.

Dr. J. H. Franklin spoke on "Looking Ahead in Missions," a theme quite in harmony with the Laymen's Report. He stressed particularly the enlarged fields of service, of responsibility on Oriental Christians, of international cooperation and interracial fellowship, and of the spiritual enrichment that will come through the contribution that Christians of the Orient can make to our understanding of Christ. There will be many changes in foreign missions as we look ahead. There will be no change "in our purpose to bring the spirit of Christ to bear on every human life and every human relationship."

President Johnson in his inimitable way, with brilliant flashes of wit, unforgettable stories, and then again with appealing earnestness, brought the evening to a close. How that man with his sallies of humor can lift burdens of care from people's hearts and can transform worried faces into radiant countenances, and then a moment later move the same audience almost to tears over the story of some heroic home missionary in an isolated mountain field. Using as his text Paul's passage from Romans 15:30, "*I beseech you . . . that ye strive together with me in your prayers to God for me,*" he linked this to the "Pray-It-Through Movement." With dynamic forcefulness he applied it to all the enterprises of Northern Baptists today in their heartbreaking retrenchment.

LOOKING AHEAD TO WASHINGTON

Two full sessions were devoted to routine denominational business. It was surprising how much business had accumulated since the Convention last July. Budgets had to be reviewed. New

committees had to be appointed and other committees had to report. The latter included among others that on the Federal Council, on ways and means of raising denominational funds, on revision of by-laws, and on arrangements and program for the Convention at Washington next May. A record breaking attendance is expected. The Southern Convention will meet May 19-23 and the Northern Convention May 23-29. The overlapping day, May 23, will for the first time since Northern and Southern Baptists separated in 1845, witness three joint sessions of the Northern and Southern Baptist Conventions. It will be an historic date in the onward progress of these two great branches of the Christian church.

The final session of this two-day memorable gathering was in the nature of an old-fashioned testimony meeting. One after another the state and city representatives rose and cited numerous incidents in their respective areas that revealed the spiritual effects of the "Pray-It-Through Movement." Immeasurable in its sweep and influence, this great movement which started in a little prayer meeting at Baptist headquarters in New York last spring, has gone on and on from San Francisco across the territory of the Northern Baptist Convention. It spread out into the mission fields across the seas until Baptists everywhere have become united in a great denominational fellowship of prayer.

BOOK • REVIEWS

The Reviewer Says That—

RE-THINKING MISSIONS is one of those notable books that appear once in a decade and then for years thereafter provoke thought and discussion. Under this title the Laymen's Foreign Missions Inquiry has published its remarkable report. That it will have a wide reading is certain. Already it is said to be in its tenth edition. No religious book of recent years will be more critically read, studied, discussed, praised and condemned, all because of its timely importance, the scope of its contents and the trend of its conclusions.

Marked by a clarity of style and a superb literary quality, its reading will be a stimulating delight regardless of how one may differ or agree with its positions. In its four opening chapters the book gives a philosophical interpretation of the principles of missions, including the uniqueness of Christianity and its message for the Orient. The existence of divergent but not mutually exclusive motives for missions is frankly recognized, for it states:

To some of our members the enduring motive of Christian missions can only be adequately expressed as loyalty to Jesus Christ regarded as the perfect revelation of God and the only way by which men can reach a satisfying experience of Him. To others, this motive would best be called the spirit of altruistic service, the desire to share with all mankind the benefits and the ideals of a Christian community. To still others, it would best be named the desire for a deeper knowledge and love of God, seeking with men everywhere a more adequate fulfilment of the divine possibilities of personal and social life.

In eight other chapters the book surveys the three fields visited by the Laymen's Commission of Appraisal

and treats specifically of such topics as the church, education, literature, medicine, agriculture, industry, and women's interests. Concerning all of these it submits constructive criticisms of methods and results, and offers definite recommendations as to changes in policy, method and procedure. The two concluding chapters deal with problems of administration and personnel and reorganization at the home base.

If the reader will constantly keep clearly in mind the three missionary motives which the book recognizes, its reading will make a significant contribution to his own thinking on one of the major expressions of the Christian life. As a work of literature the book reaches a high plane. As a treatise in Christian missions it will be subjected to considerable difference of opinion. As a report of a thoroughgoing investigation it sets a new standard. Nobody should judge this book solely by what someone else says about it; he should read it for himself and form his own conclusions. (Harpers; \$2.)

SEEING THE INVISIBLE, by Harold Cooke Phillips, is a volume of sermons by one of the few living preachers who are gifted with spiritual insight of the highest order. Even without the powerful influence of the preacher's personality these sermons glow with the radiance of spiritual vision. The problems he considers are those of the religious life of today, and he meets the current philosophies and the teachings of humanism and behaviorism with the religion of Jesus which supplies the essential they lack, the truth backed by the motive power that creates life and character. There is an indescribable charm about these discourses, which explain the persuasive effectiveness of the Cleveland pastor in his influential pulpit. There is spiritual tonic in every one of these ten chapters. The typography is notably attractive. (Harpers; \$1.)

The Indian as Peacemaker, by Mabel Powers, opens up a new view of the American Indian, revealing him as distinctively a peacemaker, and not at heart the cruel and implacable savage of tradition. It must be said that the author makes out a good case, and her work will help to rescue the Red Man from an unmerited reputation. We have been quick to reflect upon the Indians as the treacherous enemies of the whites from the earliest days. Let us be equally quick to recognize his trails of peace blazed across the continent and his contributions to peace. The volume should increase interest in our home mission work among the Indians. (Revell Co., \$2.)

As It Looks to Young China, edited by William Hung, professor of History in Yenching University, is especially valuable because it reflects the thinking that is being done by young Christian Chinese today. The six chapters deal with the Family, the School, the Vocation, the Nation, the World, and the Church, and Prof. Hung opens with an introduction on "Setting Confucius Aside." The writers are all teachers except one, and young Chinese of high standing. It is most timely just now to compare their views with those put forth by the Laymen's Foreign Mission Inquiry concerning the work in China. This is one of the informing study books. (Friendship Press, cloth, \$1; paper, 60c.)

Textbooks of Interest

The Missionary Education Movement is putting out a series of textbooks that approaches the model type in point of readableness and information. In the different grades they give what ought to be known in a plain and interesting style. We can commend most heartily the following volumes, which are published by the Friendship Press at \$1 in cloth and 75 cents in paper:

Many Moons Ago and Now, junior course on North American Indians, by Katharine E. Gladfelter.

Children of the Great Spirit, primary course on the American Indian, by Frances Somers Riggs,

with stories by Florence Crannell Means.

Off to China, primary course by Mabel Garrett Wagner, with stories by Helen Firman Sweet.

A BOOK NEEDED TODAY!

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The Course of Christian Missions,

by William Owen Carver, D.D.
(Southern Baptist Theol. Sem.)

A succinct yet comprehensive record, which traces the main line of the history and development of missions down to the present day.

\$3.00

Ten Burning Questions,

by William B. Riley, M.A., D.D.

Addresses by the doughty protagonist of the conservative position in theology especially directed to the consideration of present-day problems.

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The Christ I Know,

by Thomas Jefferson Villers, D.D., LL.D.

An intimate study of the Master which is the fruitage of the studies of experiences of forty years in the Christian ministry.

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The Secret of the Universe, by Nathan R. Wood, D.D.

Why is the world what it is? Can we understand the universe and its riddle? Is time the "fourth dimension"? These are some of the questions President Wood of Gordon College of Theology and Missions analyzes and answers in his thoughtful and searching book.

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The Indian as Peacemaker, by Mabel Powers

"Historical records, traditions, songs, customs and ideals from the Indians themselves that prove the essentially peaceful purpose of a large part of the Indian race. A book worthy of study and preservation."—Christian Standard.

\$2.00

Jesus and the Rising Generation,

by William A. Cameron

Minister of Yorkminster Baptist Church, Toronto. Author of "The Potter's Wheel," etc.

In these pages the eminent Canadian minister reviews in masterly fashion the difficulties, problems, and rare possibilities of the young people of our own day.

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The stories are of the kind that catch the imagination and carry their moral clearly but unobtrusively. The authors are all skilled in their departments.

Devotional

Suggested for Baptist World Alliance Sunday, February Fifth

Prayer

O CHRIST, Thou hast bidden us pray for the coming of Thy Father's kingdom, in which His righteous will shall be done on earth. We have treasured Thy words, but we have forgotten their meaning, and Thy great hope has grown dim in Thy Church. We bless Thee for the inspired souls of all ages who saw afar the shining city of God, and by faith left the profit of the present to follow their vision. We rejoice that today the hope of these lonely hearts is becoming the clear faith of millions. Help us, O Lord, in the courage of faith to seize what has now come so near, that the glad day of God may dawn at last. Help us now to master the social relations of mankind that we may gain justice and a world of brothers. For what shall it profit our nation if it gain numbers and lose the sense of the living God and the joy of human brotherhood?

Make us determined to live by truth and not by lies, to found our common life on the eternal foundations of righteousness and love, and no longer to prop the tottering house of wrong by legalized cruelty and force. Help us to make the welfare of all the supreme law of our land, that so our commonwealth may be built strong and secure on the love of all its citizens. Cast down the throne of Mammon who ever grinds the life of men, and set up Thy throne, O Christ, for Thou didst die that men might live. Our Master, once more we make Thy faith our prayer: "Thy Kingdom! Thy will be done on earth!"—Walter Rauschenbusch.

Scripture Texts

And this is life eternal, that they should know thee the only true God, and him whom thou didst send, even Jesus Christ.—John 17:3

And ye shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth.—Acts 1:8.

A Call to Prayer

Let us pray that God will make each of us adequate to our day and generation. Our age has its problems and tasks which make such prayer the more needful.

Beliefs are freely criticized and questioned. We hold simply that which we have received of the Lord Jesus. Let us pray that we may see Him clearly and interpret Him faithfully.

All institutions are severely tested. We are free to adopt and adapt for the ends of the Spirit whatever mode of service will best minister to our contempora-

ries. Let us pray that we may learn what the Spirit is saying to the churches.

An aggressive godlessness is wide-spread, and largely due to ignorance of the God and Father of our Lord Jesus Christ. Let us pray that we may know Him and reveal Him in godlike lives.

We are witnessing a rebirth of nationalism with its splendid possibilities of generous emulation in the service of humanity and its grave dangers. Let us pray that all Baptists may increasingly become one spiritual family and an effective force for peace in the world.—President John MacNeill.

Devotional Thoughts

Our work shall never be done until at the name of Jesus every knee shall bow and every tongue confess that He is Lord to the glory of God the Father. We must rest not and halt not until we write His name large across the sky of the whole world, and make His voice the deep undertone of all human life, and apply His principles to the solution of every problem in the world.—George W. Truett, at the Stockholm Baptist World Congress in 1923.

I once gazed upon a life-sized figure of the Crucified—a masterpiece of the sculptor's art, impressive in its restraint, and read the inscription, "Sic Deus mundum dilexit." "So God loved the world." The cross—the world. That tremendous sacrifice sweeps aside all that separates. Humanity is one in its need of Him, one in His grace, one in His redemption. We are brothers in the life of God. When that conviction holds us, all that has made for separation ceases to exist. We are all one in Christ Jesus.—E. Y. Mullins at the Toronto Baptist World Congress in 1928.

Men are not moved to the depths by the formal, the mechanical, the artificial; but when they see believers of over sixty nations enjoying unconstrained fellowship with one another, exulting in a common life, a common outlook, and a common loyalty—then they recognize a deep, essential Christian unity. Such is our oneness. They do not know us who say that we are mere individualists. Individualists we are, standing for the supreme value and the solemn and separate responsibility of every human soul; isolated we are not, for in Him we are indissolubly united.—J. H. Rushbrooke at the Toronto Baptist World Congress in 1928.

Let every kindred, every tribe,
On this terrestrial ball,
To Him all majesty ascribe,
And crown Him Lord of all.

New Plans in Foreign Mission Cooperation

In accord with the Laymen's Report the Annual Foreign Missions Conference of North America plans the next steps in interdenominational cooperation

Reported by RANDOLPH L. HOWARD

THIS year's Foreign Missions Conference was different. Last year at Atlantic City over 275 were in attendance. This year at Briarcliff there were less than 150. Last year's meetings were in a church with the members scattered among several hotels. This year all were gathered in a single quiet, isolated spot. Moreover, there was a difference in personnel. It was almost entirely composed of the executive representatives of cooperating missionary organizations. The group was small enough to stimulate discussion; not so large as to encourage extended address.

Dr. P. H. J. Lerrigo was chairman. In a thought-provoking opening address he pictured the dislocations in this modern world, and applied the only remedy: the fatherhood of God and the brotherhood of Christ. As for the foreign mission enterprise, "it faces today," he declared, "a new document of frank reproof." This last fact was never lost sight of. The conference recognized "gratefully the earnest and unselfish services of the Laymen's Commission" and stated its purpose "to take to heart and profit by the timely and forward-looking recommendations of its Report." Recognizing "the need of adequate aims and message for the missionary enterprise" this same resolution reaffirmed "the Message of the Jerusalem Meeting of the International Missionary Council" and the findings of the more recent meeting at Herrnhut "dealing with the basis and central emphasis of the world mission in which we are united with the older and younger churches throughout the world."

Though the Laymen's Report was not officially before the conference—since it was presented to only seven of the denominations represented—it was ever present in the background of thinking and discussion for the simple reason that topics long a sub-

ject of deliberation and research by various committees of the conference were also points dealt with in the Laymen's Report. "Board practices under the limitations of reduced income;" "The use of missionary money on the field;" "How to secure and prepare new missionaries and their placement for most effective service;" "How to present the missionary cause to our constituency to elicit their enthusiastic support;" and "cooperation," were some of these topics.

Under self-support the Karen Baptists of Burma were recognized as among the very finest fruits of a long continued policy of "Karen money for Karens, American money for Americans." These achievements of the Karens are a natural cause of pride; yet they are also a challenge to still greater achievement.

Several hours were spent in reporting on and planning for cooperation. Much has been accomplished, more is planned. It was voted to call very soon a "general conference" of mission boards in the United States and Canada to consider setting

up still further "cooperative activities." Two plans specifically considered and approved were: first, to organize interdenominational foreign mission gatherings in as many as possible of our larger centers whereby it is hoped that the cause of Christ overseas may be more effectively presented both to pastors and to the great body of the constituency. And second, several boards were to be requested to release several executive secretaries for part-time service. These men, loaned for a given period of time, would furnish the requisite leadership for promoting the common task of the constituent bodies.

Many striking statements were made. Dr. Merrill of the Appraisers said: "The only Christianity worth while is a positive and definite Christianity." Dr. Rawlinson of China, one of ten missionaries present, said: "I am sufficiently modest to not wish to claim to belong to the Laymen's minority in missionary personnel; I am sufficiently human to hate to admit that I belong to their majority." Dr. Schell of the Presbyterian Board affirmed his belief that "the church is thinking more about foreign missions than in many, many years." And Dr. Franklin insisted that "it is not enough for us to claim that we saw first the reforms advocated by the laymen."

The vital note running through every meeting and particularly in the frequent devotional hours may perhaps be best summed up in the words of a prayer offered the last morning: "We fear we may not be big enough, great enough, courageous enough to claim this world for Thee victoriously." With such a spirit manifest it is little wonder that one person long experienced in these meetings said that it was the most hopeful, constructive, forward-looking conference he had ever attended.

A \$300,000 Gift

Dr. W. H. Bowler announced the receipt of a letter from Mr. John D. Rockefeller, Jr., in which the latter makes known his decision to give \$300,000 to the unified missionary budget of the Northern Baptist Convention for the current year. Coming just before Christmas, and so soon after the meeting of the Board of Missionary Cooperation at Chicago where important decisions were made looking to a resolute advance in spite of all the difficulties, the news of Mr. Rockefeller's gift greatly cheered Baptist headquarters in New York. A check for \$100,000 has already been received.

NEWS FROM THE WORLD OF MISSIONS

A monthly digest compiled from missionary letters and reports of field correspondents

Dr. Ah Pon of Burma Again Fills a Missionary's Place

The return on furlough of Dr. Richard S. Buker of Kengtung, Burma, offers another splendid opportunity for service for Dr. L. T. Ah Pon, one of the outstanding Christian physicians of Burma. Here is an unusual example of the ability of a Burmese to assume full responsibility during the absence of a missionary. He has done this on three previous occasions, serving in the place of Dr. H. C. Gibbens at Mongnai during his furlough and then at Namkham during the furlough of Dr. Gordon S. Seagrave, and again at Taunggyi during the furlough of Dr. A. H. Henderson.

Dr. Ah Pon comes of the famous family which comprises Rev. L. T. Ah Syoo, for long pastor of the very important and influential Burmese church in Moulmein, and Mr. L. T. Ah Sou, who was one of the delegates to the Edinburgh World Missionary Conference in a day when delegates from Asia or from any mission land were but few in number.

The history of this great Christian family goes back almost to the days of Judson, to the time when the father of all these splendid Christian men was a young boy and was baptized at his own urgent request—an event which caused no little stir among the Buddhist population of Moulmein in that day. Dr. Ah Pon is an ordained preacher and an earnest evangelist as well as a physician.

Twelve Years of Progress in Church Architecture

During the twelve years since the department of Architecture of the Home Mission Society was organized, 600 church structures have been built under its guidance, (an average of one a week) at a total cost of \$16,000,000. A total of 1,689 churches



Dr. L. T. Ah Pon

have to date come to the department of their own initiative for some type of building advice. At present the department has 69 signed contracts with churches calling for initial units to be built at an estimated cost of \$1,300,000; and 65 signed contracts with churches calling for future units to be built at an estimated cost of \$2,300,000.

New Missionary Finds India a Land of Contrasts

We are finding India an intensely interesting place in which to live. It is a land filled with strange contrasts: the gorgeous palace of the Rajah and the filthy thatched hut of the outcaste; the enormous wealth of the ruling class of Rajahs and the inconceivable poverty of the villager; the superior learning and training of the Brahman pundit and the absolute ignorance of the "untouchable"; the high-powered automobile and the slow-moving ox-cart; the improved methods of farming and the hand-made wooden plow drawn by buffaloes; the fine clothes of the high caste people and the

dirty loin cloth of the coolie; and other numerous contrasts.

The vast majority of India's 350,000,000 population live in small villages of which there are about three-quarters of a million within the borders of the country. Most of the houses in these villages are made either from mud or palm leaves covered with a thatched roof. Within these little huts there is little or nothing in the way of furniture. The life of the people is simple. Great numbers of them can find nothing but coolie work to do and they are very grateful when they have that to bring them in ten cents a day.

There is something fascinating about a visit to one of these villages. One sees the women preparing the pot of rice for the evening meal over the open fire either just outside the house or inside. The smoke curls up through the thatch from the crude fireplace built on the mud floor. It is very unusual to see a fat person. Many of the children never know what it is to have enough to eat.

Ramapatnam, where we have been studying the language, is very close to the sea. While we were there we used to go down to the sea quite frequently. In this way I have obtained a much clearer understanding of many passages in the Bible. I have watched the humble fisher folk mend their nets as they sat on the ground outside their little thatched houses. I have watched them as they cast their nets and as they came in from the sea in their crude boats, bringing the day's catch. I have been able to vividly picture our Christ as He walked on the shores of Galilee and associated with humble fishermen who later became the charter members of our Christian faith.

And now we go out in His name to become fishers of men.—*W. Drew Varney, Ramapatnam, South India.*

The Foreign Outreach of Home Missions

By EDWIN R. BROWN

A FAMILY had come to San Francisco from Guatemala. There were six children in the home. The mother was a woman of unusual intelligence. She had been a teacher in the primary schools of her native land. The father, a fine mechanic, had been able to provide a good living for the family.

A little group of Spanish-speaking Baptists had been holding meetings near the new home of this family from Guatemala. The leader of the group was a consecrated Mexican who somehow managed to support himself and family and give all his spare time to the preaching of the gospel. He invited these Guatemalans to the services, and there they heard the gospel. To them it was a new and altogether different religion from that which they had known in the Catholicism of their native land. They soon made public profession of faith in Christ. They were immersed by the pastor of a nearby Swedish Baptist Church and became strong columns in the little Spanish-speaking mission. Their faithfulness and activity were outstanding.

Then came the depression and unemployment for this foreigner. Unable to provide properly for his family here, he accepted an offer of being returned with his family to Guatemala. The night they bade farewell to the other members of the Spanish-speaking Baptist Mission, they publicly vowed to remain faithful to the gospel in their native land, and expressed their determination to become missionaries among their own people. They arrived safely in Guatemala.

Recent letters from them tell of how in just a few short months they have been able to gather together a Sunday school of 40 children and sixteen adults. They have three evening services for the preaching of the gospel during the week, and the attendance is larger at those meetings at night than at their Sunday school in the day time. This is due to the

fact that many people will come, like Nicodemus, under cover of darkness, for fear of the persecution of their neighbors and Catholic friends.

The little group of Spanish-speaking Baptists in San Francisco has sent them literature for their Sunday school, tracts, gospels, testaments and hymn books. No one but God Himself can measure the influence in the years to come of that one family evangelized while here in the United States.

The little group of Spanish-speaking Baptists in San Francisco are sadly in need of a pastor to lead them in further work of this kind—but it's the same old story: the Northern Baptist Convention has no money. So undoubtedly many other foreigners will go back to their native lands without ever having heard the gospel here—and with what a different effect upon the people to whom they return!

A Chapel Car Departs and a New Church Remains

Bennett, Colorado, thirty miles east of Denver on the Union Pacific Railroad, is a town of 250 people that is a central trading point for a large dry farming community. There was no church in the place until after the visit of Chapel Car "Emmanuel" in charge of Rev. and Mrs. F. I. Blanchard. When the chapel

car recently was moved elsewhere it left an active Baptist church organized and equipped to serve the entire community, a property worth \$10,000 including six lots and a church building completely furnished and the pastor's salary raised. The only indebtedness against the property is a small long term loan made by the Home Mission Society. Secretary F. B. Palmer calls this a miracle in view of the fact that the enterprise was brought to a successful culmination during a period of severe economic stress.

When the Floods Raged in Shwegyin

FROM A REPORT BY C. L. KLEIN

Every year the rainy season results in a flood or two for Shwegyin, Burma, but this year we had an exceptional one. For two weeks there had been continual rain in the mountains which had caused landslides at the headwaters of the Shwegyin River. Then came several days of unprecedented rainfall in and around Shwegyin town, four inches, fourteen inches, nineteen inches on several successive days.

The river rose rapidly and the night of July 29 was one of real horror. In the darkness could be heard the steady downpour of rain, the howling of the wind, the roar of the river rushing by, and above these the shrieks of people fleeing from their homes, and seeking refuge.

There was no sleep for anyone. Yet we were helpless. At 3 a.m. by



The new Baptist Church at Bennett, Colorado

the light of a petrol lantern I set out to see what I could do. It was noon before I persuaded the people who operated the ferry between Madauk and Shwegyin to take their motor launch and with some bags of rice start up river.

This trip of inspection was the first thing done by way of relief. Later officials and townsfolk joined in the work of relief in a remarkable way. Here was a common need to be met in the most speedy way. Hindu and Mohammedan merchants opened their stores for distribution. Buddhist pongyis sent contributions to the Christian missionary who in turn fed many Buddhists, among them some pongyis. Bars of religion were let down. Human need was uppermost.

The mission compound was one of the relief depots and for a week we gave out food daily to hundreds, the climax being reached when 902 were fed in a single day. Clothing, blankets, and simple medical aid were also given out.

Later the people began to return to their villages to see what could be retrieved. Some had lost all. Countless more lost their supply of paddy which was to feed them till the new crop was harvested in January. But for many there will be no new crop for their fields are buried deep in sand, and for some their fields no longer exist, having been eaten away by the river. Thus there will be need of relief work for months to come.

A Unique Testimony by a Yavapai Indian

I AM a Yavapai Indian. My name is Bonnaha, signifying "man killer." As far back as our tradition reaches we resided in this Verde section of Yavapai county, Arizona. But many years ago my people were sent to the Apache's Reservation at San Carlos, where I was born.

At the age of fifteen I was put into the government school where I was taught to read and write the English language. When we were permitted to return to our native valley and hills, and seek employment as laborers, I worked on ranches, then on the railroad at Mayer and

Humbolt, and in the construction of the Clarksdale branch of the Santa Fé. And when the Clarksdale smelters were built in 1910-13 I labored in the construction. In 1914 I attended revival meeting and heard the good news and surrendered to Jesus, my Lord and Saviour, was baptized in the Verde river and alone began to teach and try to lead my people in the Christian life. When the smelter was completed and in operation, I was engaged as chauffeur.

In 1921 a missionary came to the Verde Valley. He began to preach the gospel to my people, and I served as interpreter for the missionary who came to minister to us. He is Brother William J. Gordon. In 1925 I assisted Pastor Gordon in

organizing the Bethany Baptist Church at Clarksdale. And in 1926 I was ordained to the ministry and called as pastor of the church, giving evenings and Sundays to my church work, while continuing my service with the smelter company. I resigned four years ago in August, 1928, to give my full time to mission work for my Indian people and have been very busy to cover a large field. I spend about five days a month among the Supai tribes, holding religious services there with them. On my home field I usually hold services most every evening during the week. And my Sundays are very full traveling about seventy miles and conducting three or four services.—Hugo Bonnaha.



Efficient Chinese Christian Leadership

The accompanying photograph shows the personnel of the Executive Committee of the Chekiang Shanghai Baptist Convention. This body corresponds somewhat to a Board of a State Convention here at home. It has general administrative responsibility of Baptist missions in the East China field. It will be noted that its membership consists of 23 Chinese and only 7 missionaries, clear indication of the emergence of efficient Chinese Christian leadership and its readiness to assume larger responsibility for carrying forward the Christian movement in China. The missionaries in the picture are well known to American Baptists; some of the Chinese leaders through personal acquaintance and by reputation are also well known.

The Chinese personnel is remarkably representative for it includes 4 administrators, 5 pastors, 3 evangelists, 9 educators, 1 doctor and 1 layman.

Material and Spiritual Progress in East China

THE ANNUAL EAST CHINA BAPTIST MISSION CONFERENCE

REPORTED BY MRS. E. H. CRESSY

THE 37th Annual Conference of the East China Mission met at Shaohing, Oct. 13-16, 1932 with a good attendance from all stations. We were happy to have with us Mrs. Howard Wayne Smith of the Women's Board who was visiting the Far East mission fields. As fraternal delegates we had Dr. T. C. Bau and Pastor Chang Ten-en from the Chinese Baptist Convention and Mr. and Mrs. Tipton, and Dr. Willey of the Central China Mission of the Southern Baptist Convention.

This was the first conference to be held in one of the interior stations. It showed the great development as to increased travel facility in China. The Shanghai delegates made the trip in about eight hours by train and bus, the latter making the journey over good roads through a delightful countryside in about an hour. Previously the trip consumed a day or night by boat. More surprising was the arrival after one day's travel of Mrs. J. P. Davies from Kinkwa over the new railroad. Previously it would have required four or five days by boat to Hangchow and an extra day to Shaohing. It thus brings all our stations into a closer fellowship.

While the attendance was good considering the personnel now on the field, yet one could not but feel the depletion of the missionary staff, less than half that of a few years ago.

Following the discussions of last year in regard to the transfer of responsibility to the Chinese, the program this year dealt with the implications of Christianity in China for her social thought and her institutions. It was particularly helpful in freedom of expression. Most of those present contributed from their experiences of the past year. A very good picture of the work in all its phases was presented. Again and again a note of joy and thanksgiving was sounded especially by older mis-

sionaries in the satisfaction of having spiritual sons and daughters returning to take their places as Chinese leaders.

The close correlation of the different departments of the work was stressed. The touch through hospital, school and church brings contact with many homes. Greater emphasis was placed on building up the family through courses in parenthood. Schools like Miss Jones' School of Mothercraft in Huchow and Miss Cressy's in Ningpo have already established their value. Their pupils are giving good reports either in their own homes or as Bible women. The night schools and short term classes are producing good results. That by Pastor Chang in Shaohing conducted three evenings a week is particularly successful in reaching a large group of young business men.

The hospitals, although deficient in modern material equipment for handling diseases like spinal meningitis, are contributing greatly to their communities. Moreover, they help in epidemics and in educating the public in sanitation. It is of interest that, although there were many deaths in Ningpo this year from cholera, no Christian died. Standards for Chinese nurses have risen. They are now required to be

junior high school graduates. They are registered with the Nurses' Association of China which is a distinct Christian organization. Of 31 nurses in one hospital, 30 are Christians.

On the opening day, the conference attended the dedication of a new \$5,000 building at the boys' school. *All funds for this had been contributed by the Chinese themselves.* On Sunday the conference worshipped with the Shaohing Baptists in their well filled church, Dr. Bau giving the message.

Among the meetings looked forward to each year are those on Sunday afternoon, when we come together as a big family. The first is the Children's Hour when pictures of the Conference children are shown and reports of those both at home and on the field are listened to with eager interest. The other is the Fellowship Hour when we open our hearts and tell of our personal joys and sorrows. Particularly moving were the testimonies of those who had gone through the trying experiences during the destruction of Chapei and the crisis with Japan. One could not but feel that in the drawing together of the Chinese Christians and the missionaries in that awful time, God had used even those experiences to glorify Him.

Sunday evening Dr. F. J. White, our beloved senior missionary, preached the annual sermon. The conference closed with a communion service.



YOUNG RUMANIANS IN OHIO

A fine group of young people baptized by Rev. Joseph Ardelean, pastor of the First Rumanian Baptist Church in Akron, Ohio

✠ TRIBUTES TO DEPARTED MISSIONARIES ✠

Fifty Years of Service

A Tribute to C. A. Nichols

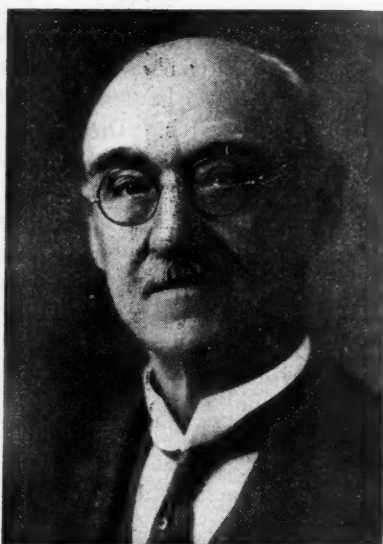
By JOHN E. CUMMINGS

ANOTHER pioneer missionary of the American Baptist Foreign Mission Society, Rev. Charles Alvord Nichols, D.D., for 52 years in charge of the Sgaw Karen Mission, Bassein, Burma, passed away at Danbury, Conn., December 18, 1932. Born at Greenfield Hill, Conn., August 16, 1853, he inherited from his father, Warren Nichols, distinct musical talent. From his mother, Mary Beers Nichols, he inherited a capacity for great devotion and a resourcefulness that was to stand him in good stead in the years to come.

He was fitted for college at Norwalk and entered Colgate University with only \$25 in his pocket, prepared to go on earning his way. He succeeded in doing this and in making Phi Beta Kappa. He was a college mate of Chief Justice Charles Evans Hughes, whose sincere friendship he retained through life. After his theological course and marriage to Miss Jennie Root, a cousin of Hon. Elihu Root, they sailed for Bassein, Burma. For over 40 years she served with him, his devoted wife and wise counselor. She lies buried in the beautiful hill station of Maymyo, Burma.

The Sgaw Karen Mission, Bassein, was founded by Abbot and Beecher in 1853 on lines of self-support, and under Dr. Carpenter and Dr. Nichols has continued on this basis. Dr. Nichols had seen the mission grow until it numbered 150 churches, 16,000 communicants and a community of 50,000. He found the 30-acre mission compound equipped with buildings of bamboo and wood; he left it with buildings of brick and stone, erected at a cost of about \$240,000, contributed largely by the Karens. This modern building is a high school and has had as many as 1,000 pupils. The superintendent now is San Ba, a Christian Karen, a graduate of that school and

of Judson College and of Newton Theological Seminary. Dr. Nichols was one of the pioneers in aiding promising young men to come to America for further training, most notable of whom is Dr. San C. Po, a skilful physician who saved Dr. Nichol's own life from an attack of cholera. Dr. San C. Po became a member of the Council of the Governor of Burma.



Charles Alvord Nichols
1853-1932

As a means of adding to the endowment of the high school Dr. Nichols bought and operated a saw mill and added a rice mill and shipyard. In this shipyard more than 30 launches have been built, one of which, the *Aurora*, was used by Dr. Nichols in his week-end trips to jungle villages. These trips were vital in uniting the Karens in the extension of the Kingdom of God. Previous to 1930 all these industries flourished but since that time they have suffered along with others in the world depression.

In the general affairs of the mission in Burma Dr. Nichols was a wise counselor, possessing sound judgment, a broad outlook and a clear vision. From time to time he held many of the important mission offices. He was highly esteemed by the Government, which awarded him

in 1916, the Kaisar-i-Hind gold medal for "distinguished public service in India."

Dr. Nichols's second wife was Miss Carrie Selleck of Danbury, Conn. They were married in 1923. After the death of her mother she accompanied him to Burma, in 1927, and graciously restored his home life. In 1931 they returned to her old home in Danbury where through his long illness of more than six months, she tenderly ministered to him. Besides his wife he leaves a daughter Mamie, wife of Bruce S. Galloway of Edinburgh, Scotland, and their three children.

The funeral services in the Danbury Baptist Church were ably conducted by the pastor, Rev. J. G. Osborne, assisted by Rev. O. H. Sisson, who represented the Foreign Mission Society, Dr. E. E. Gates who represented the Connecticut State Convention, and Dr. John Cummings, life-long friend, who represented the missionaries in Burma. The floral tributes were beautiful and the music exquisitely rendered. The burial was on the hillside, under a blanket of pure white snow. From his native hills his spirit ascended to God, who gave it, who alone can measure the ever-widening circles of blessing set in motion by this consecrated, devout and purposeful life.

Death of Mrs. R. A. Thomson

Mrs. R. A. Thomson, of Kobe, Japan, died on November 14, 1932, in Long Beach, Cal. She was born in Troy, N. Y., September 12, 1850. After graduation from the Normal School in New Britain, Conn., she taught in the schools of Massachusetts and Connecticut for several years.

In 1884 she went to Yokohama, Japan under appointment from the Methodist Women's Foreign Mission Society. Here she met Rev. R. A. Thomson, of the American Baptist Missionary Union; they were married in 1889 and went to Kobe where

Dr. Thomson had been designated. Mrs. Thomson joined the Baptist church of Kobe and thoroughly identified herself with the work there. Dr. and Mrs. Thomson opened up work in the Liu Chiu Islands, being the first missionaries to visit there since the departure of Commodore Perry, fifty years before.

Mrs. Thomson was entirely responsible for the opening of the Kenrin Kindergartens, the first of which was started in 1895 in the slums of Kobe. On the 35th anniversary, celebrated in 1929, more than 1,500 graduates returned to pay homage to the founder of that institution and to the splendid influence she had had in their lives. Mrs. Thomson was among the first to realize the importance of kindergarten training in Japan. She also opened the first night school in Kobe for the children who had to work in factories.

Dr. and Mrs. Thomson returned to America in May, 1931.

Death of Robert A. Thomson

On November 28, 1932, just two weeks after the death of Mrs. Thomson, Rev. R. A. Thomson, D.D., retired missionary of the American Baptist Foreign Mission Society in Japan, died at his home in Long Beach, Cal.

Dr. Thomson was born in Edinburgh, Scotland, February 22, 1860. He was a graduate of the Free Church Hall, Edinburgh, of Hulme Cliff College, Derbyshire, and Harley College, London. In February, 1885, Mr. Thomson arrived in Japan as agent of the National Bible Society of Scotland. Desiring more direct mission work than that position afforded he resigned his position after three and a half years and was appointed a missionary of the American Baptist Foreign Mission Society, in March, 1888, going at once to Kobe. Doctor Thomson opened up missionary work in Osaka in 1890 and five years later participated in the organization of a church in Kyoto. That same year he visited the Liu Chiu Islands, the first missionary to visit the islands after the departure of Commodore Perry fifty years before. Doctor Thomson was instrumental in founding the Inland Sea evangelistic work, and secured funds for the purpose from Scotland, with which the famed Gospel Ship, the Fukuin-Maru, was built, equipped and supported for many years. During his more than forty years of mission service Doctor Thomson has held many offices in the Mission, including that of Treasurer.

Who's Who in This Issue

(Continued from page 67)

He is spending the current year in a tour of the Society's mission fields in British India.

Fred L. Stockton is General Superintendent of the North Dakota Baptist State Convention. Many readers will recall his remarkable story of "Ten Days in a Colporter Car," published in November, 1930.

Robert Teachout, is a missionary of the Home Mission Society, serving among the Indians in Arizona, and is stationed at Keams Canyon.

Randolph L. Howard, formerly President of Judson College in Rangoon, is now Associate Secretary of the Foreign Mission Society.

John P. Davies, now stationed at Kinhwa, East China, has been a missionary in China since 1905.

* * *

DURING A RECENT three weeks' itinerary and the three weeks immediately preceding, the Rev. T. E. Bubeck of Belgian Congo reports having examined 1271 candidates for baptism. Of these, only 411 were accepted. The rest were put on probation to prove the sincerity of their desire to lead new lives.

285 313 296 266 248

This is not Lightning!

It is a diagram showing the number of our missionaries from 1913 to 1933


Note DECREASE since 1922

Every remaining missionary is carrying too heavy a load

HELP LIGHTEN IT

by sending check to
Geo. B. Huntington, Treas.

AMERICAN BAPTIST FOREIGN MISSION SOCIETY
152 MADISON AVENUE, NEW YORK
or through regular state collecting agency



THE ♦ HELPING ♦ HAND

IN THE MISSION FIELDS OF THE WOMAN'S AMERICAN BAPTIST FOREIGN MISSION SOCIETY

A Gospel Team in the Philippines

After she had been in the Philippines two months Miss Pauline Ware wrote about some of her work at the Baptist Student Center at Iloilo:

My chief joy is with the gospel team which I have recently started. At first it was a problem to know where to go. Miss Escarilla and I, while calling in the homes, found two which seemed ideal places for street meetings. The families consented to let us come there for that purpose, a rather surprising thing for some of the members of the household were Catholics. The team was next organized with the training school girls, two dormitory girls, and about five student center boys. The group meets each week for instruction in personal work and for a sharing of the work of the week.

I wish I could describe these meetings as they really are. One is held in a narrow street, resembling an alley at home. About twenty young people went the first night to assist in the service and three in the group gave testimonies. We hung our lanterns from the ceiling, and our violinist began to play. They began to come, first of all little, curious children, then young people, followed by older people equally curious. Most who came stayed through the meeting and were very quiet and attentive. Although I could understand nothing which was said and could take no active part in the service except to attempt to sing, yet I could detect by the spirit of the meeting that the messages were getting across to the hearers. After the service the team is supposed to do as much personal work as possible, finding those who appear interested and then asking if they can call. All I can say is *Maayong Gab-i* (good evening). Many people seemed eager for us to return and we promised to come.



*Filipino girls from the Iloilo
Student Center*

Another one of our meetings is being held each week in a crippled boy's home where we hoped to attract some students living in boarding homes near-by. Our hope is being realized for at each service a fine group of students have come. I believe these services are going to reach an entirely different group of people and will result in many finding Christ. Last week one dormitory girl, not a Christian, was deeply touched by the testimony of a girl on the team.

A Jungle Trip by Elephant

In the morning we went out on the high unrailed verandah and mounted the elephants, taking our seats in the *howdah*. There were four large elephants in our party and one baby almost five feet tall. The man who drove the leading elephant cut down and broke off many of the branches in our way. Sometimes we thought we were in danger of losing our

heads in the branches. Sometimes the elephant would wind his trunk around a bamboo branch, and trample on it. We made about two miles an hour. When we reached T'Ka Kee we put up our cots in one corner of the little school building and were welcomed by the pastor. His wonderful Christ-like face impressed me. We spent the day visiting the homes of the church members. Just at dark we held a meeting which filled the chapel. Thra Joseph gave an inspiring address while Marion and I tried talking in Karen.

Early the next day we started to cross a young mountain to the next village and we had to hold on for dear life as we neared the top. It was remarkable how those huge elephants could travel up and down the narrow, rocky paths, swaying slightly as they lifted each foot. The baby elephant was so warm that he dug up some damp earth, lifted it with his trunk and blew it back on his head and shoulders. We made our way through streams, across fields, and finally reached the secluded village of Galakee. The women and children arrived bringing us food, eggs, chickens, fruit and sticky rice in joints of bamboo which is very easy to carry. In the afternoon we picked our way down a narrow path to the river to witness the baptism of seven children. That night the chapel was filled and the messages of the two pastors were very helpful.

In the next village, where we stayed two days, we held meetings with the women and children. There was considerable initiative shown in their work and real Christian enthusiasm. The pastor has had only a fourth grade education besides his four years in the seminary, but he has done wonderful things with his church. The village was filled with bright looking children. Our trip showed us many leaders working quietly in their own places and ever

faithful to the vision. But, oh, how much Christ is needed!—*Charity Carman, Moulmein, Burma.*

Public Health Service in Shanghai

The Margaret Williamson Hospital in Shanghai has a public health department which specializes in preventive medicine and health teaching. From the most congested parts of the Chinese city to the outlying districts of Chapei and Yangtsepoo the nurses go to help where they are needed. Always they visit the mothers whose babies have been born in the hospital to show them how to care for the little ones and how to keep their homes clean to insure good health. Miss Hazel Taylor, director of this department writes:

"Several weeks ago a mother and a baby went home from our maternity department and a few days later we made the usual follow-up call.

The home was poor and dirty and flies were everywhere. The baby was thin and was being fed on milk powder, not properly prepared, from a dirty-looking bottle. We bathed the baby, taught the mother how to prepare the milk powder correctly, and sterilized the bottle for her. While we worked we lectured at length on cleanliness and the dangers from flies and dirt. When we were passing by the home about ten days later we decided to see how the baby was getting along. As I entered the dark, messy little room the first thing I noticed was a portion of the table covered with a clean white towel. I asked the mother what she was keeping under the towel on the table and quite proudly she lifted it up to show me the baby's bottle, nipple, spoon, and cup in which she made the milk powder, just as clean as could be and protected from the flies and dirt. It looked like an oasis in

this poor cluttered home. It showed us that even the poorest mothers will try if they have a teacher.

"One young mother was worried the day she left, for she had never seen a baby bathed and didn't know what to do with such a tiny piece of humanity. The next day the public health nurse arrived to show her how to bathe the baby and to give her some practical suggestions."

Popular Buddhism vs. Teachings of Buddha

The following story shows the superstition of the people, and the difficulties in the way of presenting the gospel message. The watchman of the reservoir in Taunggyi found an oval stone this summer and he claimed that it was the god of the reservoir. The news spread and people came in crowds from all around to see and worship the new god. The numbers became so great that it was a menace to health, and the authorities ordered the watchman to move the stone away from the reservoir. Before that happened, however, the headman of the district came to worship and he became possessed by the nat or spirit and was driven up into a nearby tree. His wife and children and a great many of the villagers came and wept and tore their hair and pleaded with the nat to release him, but the nat was obdurate and the headman had to stay in the tree. Finally the mayor was sent for, and when he promised that a suitable shrine would be built for the new god, the nat was pleased and released the headman. This mayor has his sons in the mission school and he told Mr. Heptonstall that he did not really believe in the nats, but in order to keep his position he had to accede to the demands of the people. Soon after a shrine was built, the god was decorated with gold leaf, and a great procession started out for a monastery in another part of town. This illustrates the popular side of Buddhism, which is much more real to the common people than the lofty moral teachings of the Buddha.—*Pauline Meader, Rangoon, Burma.*



Miss Hazel Taylor of Shanghai, with two little patients

◆ T I D I N G S ◆

FROM THE MISSION FIELDS OF THE WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY

A Church That Became "Aware"

I have been watching the reaction of one of the Brooklyn churches where I had placed four Italian young women. The girls say, "Sunday is a joy day. The church people treat us as though we had always belonged." The superintendent called up to mention a prayer one of the girls had offered at Sunday school. "That girl is a spiritual blessing. We are so glad you sent us those young women." The youngest one has decided to be a missionary, so when I took her to high school to go on with interrupted work she told the advisor that was her aim. Being the right teacher she is planning the girl's studies to be most helpful for her future work. Rose is expecting to study at night school during the summer so she can finish high school next year and go on with her training. This seems to be a story of a fine old church, some of its hitherto overlooked neighbors, and what happens when they become "aware."—*Ida Cheesbrough, Long Island, N. Y.*

A Letter of Thanks

Mrs. Dionisieвич, a Serbian, had been in this country only a few months when Chicago's Christian Americanization missionary became her teacher. During those first months in America Mrs. Dionisieвич tried very earnestly to learn how to shop, how to care for her baby son, and the many other things which the missionary was teaching her about our customs.

Over a year ago Miss Ruth Palmer left the Christian Americanization Department to be married and moved to a small town in Pennsylvania where there are no foreign-speaking people. Wishing to carry on the spirit of her work she interested the Woman's Society of her church in adopting the Dionisieвич family as

MAKING AMERICA BEAUTIFUL

one of their special interests. The women remember them on every special holiday and on the birthday of each member of the family. Last summer after the little boy's birthday Mrs. Dionisieвич wished to thank her friends for the gifts Peter had received, and not having anyone to help her she wrote the letter all by herself. Afterwards she told her teacher about the message and said, "It's very bad writing I make to the ladies in Pennsylvania. Maybe Mrs. McCrossen know what I mean." The following is the letter:

My Dero Mrs. Willard:

we thank you very much for all the things and Petro be to very happy from birthday. Dero my Friends. I have not much write a letter well—you now me. This is jist to say hello to you.—*Estrotio Dionisieвич.*



Mrs. Estrotio Dionisieвич and her two little ones

"Why Did You Wait So Long?"

At South Amboy, N. J., I went to the home of an Italian woman whose husband was eager for her to read and write English, but her son who is in high school flung this question at me, "Why didn't you come twenty years ago? My mother has always wanted to learn, but why did you wait so long?" All of us have had this question put to us by the foreign women, and occasionally their husbands have thus expressed themselves, but it was particularly impressive coming from a foreign youth.—*Ruth G. Maguire, Atlantic District.*

An English Class That Grows Steadily

The women's English class at the South Chicago Neighborhood House is being conducted by three young women; two are office girls and one a college student. These teachers are not only enthusiastic about their work, but also have a well organized school. One evening each week they get together to plan the lessons and opening program for their class. They started with seven in their class and now there are seventeen.—*Adele Chism, Chicago, Ill.*

An Open Door of Service

We called one afternoon in a Syrian home in San Francisco. The family had come from Persia eight years ago. After explaining to the man our mission he went into the next room and brought out a Bible. "What you are talking about is in this book, isn't it?" The next time I called in that house to tell the Syrian man I had secured a teacher for him too, he said, "I want to be honest with you. Will you send me a teacher if I say I'm not a Christian? I was once a Christian, but I don't

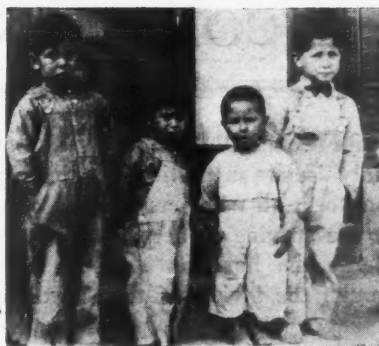
believe in the God of the Book any more." When I assured him that a teacher would come just the same he again thanked me for coming. What an open door of service for the man who is to be Mr. B.'s teacher and Christian friend!—*Ruth Finwall*, Northern California and Nevada.

Something Different in Hollywood

In the Hollywood Baptist Church the women are doing the finest, most consistent piece of Christian Americanization work in the Los Angeles Association. For a number of years the volunteers have gone regularly to the homes of many Japanese women in the community. As a result most of them have become Christians and joined a Japanese church nearby. One Sunday morning a number of the Japanese children were invited to the Baptist Sunday school in Hollywood to demonstrate some of the results of the work. One of the Japanese young men who had brought an automobile full of children was delighted to find here an American woman for whom he had worked. She showed him around the church and into the different departments of the Sunday school. Not long afterward he came to her home to tell her he had accepted Christ and joined the Japanese church. He said, "I knew you would be interested. I have seen how the women of your church have come to my people. They teach them English, they help them to love Jesus and now these women are happy. When they invited me to come to this church too and learn about Jesus, I did because I could see He makes people have this love.—*F. Gaye Harris*.

Indian Schools Receive Washington's Picture

Bacone girls are now teaching in some of the special Indian rural schools and the Indian Agency school supervisor has requested Bacone to visit these schools and help the girls in their educational and community problems. They are doing well and accomplishing things that only an



Four little "new Americans"

Indian could accomplish. Many New York and New England people met Ioleta Hunt, who was graduated from Keuka College last June. Her school is located back in the hills among the Cherokee Indians, where there never before has been a school, in the hundred years of Indian occupation of this territory. Interpreters were necessary for the construction of the house, for it was built mostly by the parents in the district; men who do not speak much or any English, but are now anxious for their children to have an education. Ioleta wrote that on her first morning the parents were so eager for the children to be in school that they brought them and all of the grown-ups stayed until it was with much difficulty that she was able to begin her program.

She has a large room which is filled to capacity for the Wednesday evening prayer meetings and for Sunday school on Sunday afternoon. On a recent Sunday there were fifty present. While Ioleta taught her class of twenty-five or more children under the trees, the older people organized the Sunday school and elected her as superintendent. This shows that they recognize her ability as a leader.

Problems! Difficulties! You would have to see to understand them. One of the other girls is more favorably located than Ioleta in many respects. Mr. Weeks sent to each school a picture of Washington. Frances, a very matter-of-fact, practical girl, wrote: "I find help sometimes in talking to Washington's picture; and I say to him, 'When I think of what you went through for us; your men

with bleeding feet and all of you with stomachs aching for lack of food, what right have I to complain, for I have shoes for my feet even though food is scanty!'" In another letter she wrote, "I thank you for your prayers, we need them; but oh! I feel so secure in the protection of Bacone!" We do not see these teachers very often, nor do so much for them, but just knowing that we are 'holding the ropes' means much to them. And that is what you Baptist folk are doing for us! We could not help hold their ropes if you in turn were not holding them for us. So we say, "Thank you."—*Ataloo and Alice C. Brown*.

Christian Americanization Is Worth While

Years ago Christian Americanization was presented to one of our Cleveland churches situated in a poor section of the city. A young woman took the message to heart and was eager to seek out those who needed what Baptists had to offer. In her search she discovered a Japanese restaurant and invited the owner, Mr. S——, into the fellowship of her church. Shyly he accepted her invitation and attended. Today this Japanese man is looked upon as one of the leading men in the church. Through the years trouble has come to him and domestic difficulties. The Christian worker at the church took his little girl into her home, and for several years she and her sister mothered the child. Recently, when I was presenting Christian Americanization again to this church, Mr. S—— told me how worth while he thought the work and that he wished we could send a teacher to his cousin's wife, Mary. Calling on Mary we found that her need is great. She has two tiny children, speaks English very haltingly, and needs help so badly in making her house a home. Mr. S—— said that Mary's husband scolds all the time because his wife does not do things in the American way. Our Japanese friend believes a teacher from a Baptist church can help greatly.—*Henrietta Johnston, Cleveland, Ohio*.

◆ AROUND THE CONFERENCE TABLE ◆

"The Effectual Fervent Prayer . . ."

Availing prayer calls for a pray-er who is convinced that there is a real need and that God can meet that need, at least in part, through her. The "Pray It Through" Committee provides an opportunity each month for definite prayer by use of the Prayer Calendar with its suggested daily topics. State Convention offices will gladly fulfil all requests for these calendars, free.

Baptist women are called to a day of prayer for our denominational missionary needs the day of the first midweek service held in their local churches in the month of February. Appoint at once a committee from your woman's society and plan definitely for this prayer service.

March 3rd presents another opportunity for definite prayer—this time joining with those women in all nations who know God and who desire His reign in the hearts of all mankind. This is an interdenominational, interracial, world-wide Day of Prayer for Christian women. The following material can be secured from the Literature Division, Board of Missionary Cooperation, 152 Madison Avenue, New York, N. Y.: *Call to Prayer*, free; *Program, Follow Thou Me*, 2c each, \$2.00 per 100; *Children's Program*, 1c each, 50c per 100; *Poster—11x17 inches*, 5c each; *Service of Consecration, Looking unto Jesus*, 5c each.

Horizons Enlarged

Many fine programs are being carried out all over the Northern Baptist Convention territory by enthusiastic College Counsellors. They are individually studying the group which it is their especial privilege to help, and adapting personalities, talents, and resources to existing conditions in that group. College students are cooperating by making suggestions regarding those activities which best suit their needs. She is

a wise Counsellor who will accept gladly such suggestions, adjusting them to fit all members of the group. We are striving to help the students enlarge the horizons of their lives through the giving of themselves in a very real way for constructive Christian progress.

"Mad with Love"

Dr. Axling, in his book, *Kagawa*, writes: "He gloried in the belief that Christianity is not a religion of sensible men but of men gone mad with love for God and man." This kind of love, insane as it may appear to some in its sacrifices and forgetfulness of self for the sake of others, is the love which will establish Christian brotherhood upon the earth.

This kind of love calls for full support of the work of each Baptist church in its ministry to its local community and to its world-wide missionary service represented in the denominational unified missionary budget. The greatest financial need at the present time is to increase greatly the number of Baptist church members who give their best financial support, regularly and systematically, to the local church budget and to denominational missions. The women call those who do this "Givers of Record," because the names of such givers are recorded in the books of the local and missionary treasurers of the church. Happy is that church which has many "Givers of Record." It knows all during the year what it may depend upon to carry forward its world-wide program of activities.

The Silver Boxes

Dollars — quarters — dimes — nickels — pennies — are finding their way into the silver boxes. Very interesting reports are being received at headquarters, telling of various devices being used to catch the interest of Baptist women in city, town, and rural community. Interest is growing rapidly. Many dollars are

finding their way into the missionary treasuries of all cooperating and affiliating missionary organizations as a result of this keen interest. A box used to collect money for the advancement of Christ's Kingdom becomes a clarion call to service, and Baptist women hearing the call, respond with an over-and-above gift to the extent of their ability. Boxes which were opened at Christmas time are again in their accustomed places on the table, mantel, or in a more intimate place in private rooms, ready for service until the next opening near the close of the year.

The Price of a Good Example

These are days in which parents find the problems involved in the upbringing of their youth very real—very near. And the more earnest the parents' desire for their children's character development, the greater is the reality of these problems. But let not fathers and mothers forget that one of the outstanding characteristics of childhood and adolescence is that of imitating older people. Parents may be educated in the theories of child psychology, but if young people feel there is a definite course of action prescribed for them, the reasons for which they would otherwise logically accept, and yet see their elders deliberately following a diverse course, what can be expected of young folks? Can parents who disobey the Eighteenth Amendment expect their children to abstain from drinking? Can they indeed expect their children to see any logical reason for obeying any law, whether it be their own law of the home, or their country's law?

There seem today to be so many parents who want the best for their children and who want their children to be the best, and yet they themselves are not willing to pay the price of the most effective teaching—the price of a good example!

Security and Usefulness in Old Age

Fluctuating values of stocks and bonds will not affect the GUARANTEED INCOME you obtain through Annuity Gifts to the National Societies while at the same time you advance the cause of missions.

When remembering the national societies in your will, please use exact corporate names.

American Baptist Foreign Mission Society, Rev. P. H. J. Lerrigo, M.D., Home Secretary (reannuities); George B. Huntington, Treasurer (regarding wills); 152 Madison Avenue, New York City.

The American Baptist Home Mission Society, Samuel Bryant, Treasurer, 23 East 26th Street, New York City.

The American Baptist Publication Society, William H. Main, D.D., Executive Secretary, 1701 Chestnut Street, Philadelphia, Pa.

Women's American Baptist Foreign Mission Society, Miss Frances K. Burr, Treasurer, 152 Madison Avenue, New York City.

Woman's American Baptist Home Mission Society, Miss Dorothy A. Stevens, Treasurer, 152 Madison Avenue, New York City.

The Ministers and Missionaries Benefit Board of the Northern Baptist Convention, P. C. Wright, Executive Secretary, 152 Madison Avenue, New York City.

The Board of Education of the Northern Baptist Convention, Frank W. Padelford, D.D., Executive Secretary, 152 Madison Avenue, New York City.

Inquiries concerning Annuities and Wills addressed to any officer named will be held as confidential and will receive prompt attention.

ANNUITIES

On one life the rate of income varies from four to nine per cent. a year, payable semi-annually.

On two lives the rate of income varies from four to eight and three-tenths per cent. a year, payable semi-annually.

Samples of these Single and Double Contracts will be sent to you on request.

"Where your heart is, there should your treasure go."

Atmakur, South India, closed for several years, was recently reopened. Rev. and Mrs. Eric Frykenberg went there in 1932. Mr. Frykenberg writes: "All the buildings in the lower compound are wrecks and ruins but the foundations are good and strong and we hope to have them built up before long. At present the Christians are meeting in an old schoolhouse. The walls are covered with the most horrible gruesome pictures from Hindu mythology. But this is a better place than out on the rocky hillside when the mercury registers 115° and the stones are so hot that one could fry eggs on them. The place must be built up spiritually as well as materially—and the task that awaits us is not small."

They Come from Everywhere

TRIBUTES TO THE MAGAZINE BY ITS READERS

Nine states and two foreign countries are represented in the following collection. Surely such consensus of opinion cannot be wrong!

MISSIONS has seemed to take on a new interest for me and its information to have a greater meaning. I was very happy a short time ago, and I might confess a bit proud, to hear a minister from another denomination commend our magazine as "*the finest thing of its kind offered by any denomination.*" Was that not splendid? And so true!—*Mrs. A. V. Gillespie, Rochester, N. Y.*

I am writing to thank you heartily for MISSIONS, which I receive regularly. Throughout the past year it has been to me a source of inspiration and a great help in my own editorial work.—*Rev. T. Gerikas, Siauliai, Lithuania.*

MISSIONS is the one magazine that I read from cover to cover with much interest.—*Mrs. G. B. Elmore, Seattle, Wash.*

This was my first year as a subscriber. I have enjoyed the reading of MISSIONS from cover to cover.—*Mrs. Gladys Gregory, Maywood, Cal.*

I want to add my small word of appreciation of the work of Dr. Grose. He has been an inspiration to me for many a long day. This does not mean that I will not appreciate the work of his successor, for his name too stands high in my list of Baptist leaders. I appreciate MISSIONS because of many reasons, but one of them is that it is so good in appearance and style. It can be placed in comparison with all other magazines with no feeling of apology at all.—*Mrs. W. M. Hardman, Yellow Springs, Ohio.*

It is amazing the way MISSIONS has aroused and sustained our interest in our entire denominational program. The different types of work have been so presented without favoritism that constant interest has been maintained both far and near. MISSIONS has brought its messages to us in such an intimate way it seems as though they were personal messages from friendly co-workers. Thank you so much.—*Mrs. George H. Cross, Muskegon, Mich.*

I love MISSIONS because no other magazine has the wherewithal to satisfy my longing for higher and better things that MISSIONS brings to us.—*Mrs. Charles Taggard, Dousman, Wisc.*

How much I did enjoy December MISSIONS, with the story by Dr. Grose. We shall greatly miss him, but give our best wishes and support to the new editor Dr. Lippard. We especially enjoyed the December devotional page, one of the best you've ever had.—*Mrs. John C. Osterbein, Des Moines, Iowa.*

I consider MISSIONS the best there is. The autobiography in the December issue is worth the price of the magazine. I have been a subscriber almost continuously since its publication. When I get discouraged or blue I lose myself when I pick it up and read. The missionaries on the different fields become my friends.—*O. V. Turner, Siloam Springs, Ark.*

I would like to add a word of my appreciation of the value of MISSIONS. We have had other magazines of interest and help but none can compare with it. Congratulations to the new editor and may MISSIONS still bring us the joy and happiness through his ministry to us as it has in the past.—*Mrs. William T. Turner, Weiser, Idaho.*

For years while a pastor in Brooklyn and in Troy, N. Y., I took your magazine. In recent years I have been in Canada and have let my subscription lapse. The other day I was in the library of McMaster University here and picked up MISSIONS and was struck by the fine material it contained. I am subscribing again.—*Rev. J. A. Huntley, Hamilton, Canada.*

MISSIONARY • EDUCATION

THE DEPARTMENT OF MISSIONARY EDUCATION

THE WORLD WIDE GUILD

THE ROYAL AMBASSADORS

THE CHILDREN'S WORLD CRUSADE

American Indians Conduct an Extraordinary School of Missions

Reported by WINIFRED A. NAYLOR



AN unusual school of missions in which the teachers were mostly American Indians from the Tonawanda Indian Reservation, was held in the First Baptist Church of Niagara Falls under the direction of Rev. Charles R. Osborne, pastor. For leadership, we were unusually fortunate in securing Sachem Chief Nick Bailey of the Turtle Clan of the Seneca Indians, Tonawanda Reservation; Mr. and Mrs. Franklin Doctor, Seneca Indians from the Tonawanda Reservation; Mrs. Rose Modi, and Mr. and Mrs. Harry Barrett from Niagara Falls, N. Y.

The lectures by Chief Bailey presented very interestingly various theories and scientific evidence of the origin of the Indians, their culture and government, and their early treaties with the Whites. He further spoke of the formation of the Six Nation Confederacy, the great Indian leaders and their heroes, their sagas, their orators, and their early warriors, such as Hiawatha, Handsome Lake, Red Jacket, Joseph Brant, and Corn Planter. Mention was also made of General Ely S. Parker of Civil War time.

Attention was directed to Indian schools, past and present; to Indian religion, referring especially to the worship of the Great Spirit, and to the Code of Handsome Lake, which embraced rules of everyday conduct

and emphasized the evils of intemperance.

Emphasis was placed on the fact that a cooperative spirit on the part of the White people would improve the economic, social, and religious life of the Indians on their reservations.

Mrs. Franklin Doctor brought samples of Indian handiwork and craftsmanship, and Mr. Franklin Doctor made a great hit with the Royal Ambassadors by showing them how Indian boys made their own playthings, devised their own games, and won merit and distinction by deeds of valor and resourcefulness.

The crowning event of the mission study classes was an evening of music and ceremonials. Chief Bailey conducted an eleven-piece orchestra, made up of Indians from the Seneca, Onondaga, and Tuscarora tribes. The music of early and of modern times displayed fine technique and feeling. The Ceremonial Dance was given and its significance explained. So also was the great Feather Dance, the most important one connected with the annual harvest festival of Thanksgiving to the Great Spirit.

Passing from the ceremonial to the social, the Stomp Dance and the Fish Dance were given. Then two medicine men gave a demonstration of how to drive the evil spirits away from a sick man. If the patient were cured, he was supposed to join them in a dance of rejoicing. This demonstration is rarely given in public, for the pagan Indians, who believe in the power of the medicine men, consider it sacrilegious, and Christian Indians shun the custom.

After a fiery speech by one of the old chiefs, in his own language, calling for volunteers to join him in battle, the Iroquois War Dance was given. This represented the gathering of the braves, and the invoking of the aid of the Great Spirit in the attack.

As the entire company of Indians appeared in full tribal regalia, the effect was striking and most interesting. The chief had gorgeous bead adornments, and the dancers and medicine men wore the fantastic costume of olden times.

Mr. George Barns was chairman of the various committees' work. The whole continued for six consecutive Wednesday evenings. The five missionary groups in the church, viz., the Women's Missionary Society, the three World Wide Guilds, and the Royal Ambassadors, together with the B.Y.P.U. group, and the Men's Bible Class, united in the study of the American Indians, each using one of the following texts: "Facing the Future in Indian Missions," "The Moccasin Trail," and "Three Arrows." On Sunday morning, December 4, the mission study closed with an effective and exceedingly thoughtful talk, given by Dr. Bruce Kinney, General Secretary of our Baptist work among the Indians, on his work among the Arapahoes.

Perhaps, as never before, the members of the Baptist church have a keen interest in, and a feeling of responsibility for the Indians on the nearby reservations. They realize that the White men have taken much from the Red men; they have been led to believe that they themselves should give much back to them.

The Town of Hurricane Holds a School of Missions

Mrs. D. L. Erwin, a correspondent for the Hurricane, W. Va. church, sends an enthusiastic report on a very successful School of Missions which opened on Sunday night, November 27th, with an enrolment of 75. Each succeeding night witnessed an increase in attendance. At the final session the auditorium was

filled. The Indian material was studied. Special features included Indian pictures and addresses by persons competent to speak on Indian matters. The church was so gratified at the success of the enterprise that it has already planned to have a similar school next year. Mrs. Erwin writes, "The school closed with a general feeling of love and respect for our Indian neighbor."

as we were called, played against three other teams. We went down to defeat twice, but we defeated the Collingswood nine. The campers also beat the faculty two out of three games. All were hard-fought. There was in all the games a splendid display of sportsmanship, and this will help me greatly in my future life. Every fellow in camp had a sense of squareness and they all showed it in some way or another. This type of fellow has a great influence on me, and I hope that I can return and meet a similar group next year.

The class I enjoyed the most was the class on missionary heroes. To study about the daring heroes who sacrificed their lives for the spreading of Christianity was very thrilling. To hear about men whose lives were destined to become world renowned, but who heard the call of Christ and willingly turned to the mission field, kindles a new flame in your heart. Their adventures and exploits all tend to make their life-stories the more interesting.—*Written by a Unami Camper.*

Ask the R. A. Boys to Lead the Prayer Meeting

Why not ask your Royal Ambassador Chapter to take charge of the Church Prayer meeting at least once a year? It will develop the boys and do the church good! Last November the Field Secretary of the R. A. Movement, assisted by two of the R. A. boys, conducted the Prayer Meeting at the Central Square Church, Cambridge, Mass., W. O. Goble, D.D., Pastor. Where a special speaker is not available, a hero program or a missionary play, or both might be presented. "Life goes the way youth takes," said President Hoover.

No Word—No Supper

The December issue of Camp Unami's *Bulletin* (Unami is the camp for Eastern Pennsylvania and located 35 miles north of Philadelphia), carried this attractive announcement: "You are invited to the Christmas supper and the Unami



Ocean Park Rally in Boston

On Tuesday, Dec. 27, at the Boston Y.M.C.A. an Ocean Park Camp Rally was held. At a track meet under the direction of George S. Winsor, the Albert H. Curtis Trophy went to the winning team. Three wins will permit the victors to keep it.

How's this for a program:

- (1). Songs, sings, and sangs by that famous team of Broadway Stars, Fetter and Crandall.
- (2). Muzick by "Pa" Killam and some of his orchestraites. Paging James Dickie and Zilly Xylophone.
- (3). Movies — 1932 Camp Pictures — Maybe we can persuade Mickey Mouse or Krazy Kat to show us the pictures they took at camp last summer.
- (4). Franklin Keele and Saw Chit Maung will be there.
- (5). Chapter Presentations—of a sketch, a dramatization, or a special.
- (6). A word from "Mel" Prior.

How One Boy Returned to Camp

Robert R. Ormiston of Cambridge, Mass., attended the Royal Ambassador Camp at Ocean Park, Maine, for the first time in 1931 through the cooperation of the First Baptist Church of Cambridge. He so thoroughly enjoyed his camping experience, and so greatly appreciated the

camp privileges, that he there and then determined to return another year. He secured the position of bat-boy for the Harvard Varsity baseball team, working after school hours throughout the winter and spring for \$5 a week. Four dollars of the wage went to his parents to help with the family budget. From the \$1 remaining he managed to save the \$26 necessary to cover his camp expenses for two weeks. He is planning to return again in 1933. We venture the prediction that Robert Ormiston will some day make his mark at Harvard University and in the business life of Boston.

Impressions of a 1932 Camper at Camp Unami

The sport I liked best was baseball, even though our cabin was eliminated from a chance at the championship. The "Angora Cats,"

Features in this Issue of Special Interest to Boys

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reunion at the Baptist Temple, Broad and Berks Streets, Philadelphia, Thursday, December 29, 5:30-6:30 o'clock. Supper 40c. Every one who plans to attend must send a card or phone to Uncle Tom, 1703 Chestnut Street, Philadelphia, before noon December 26. No word—no supper!"

R. A. Chapter No. 600

The "William Axling Chapter" at Areo, Ida., has the distinction of possessing the 600th charter issued by Secretary W. H. Hill to Royal Ambassador Chapters. It was issued December 14, 1932.

Have you all received our new Gift Boxes? If not, send for them immediately. We must not fail to make our Special Guild Gift this year. Is your life sacrificial? "What shall I render unto the Lord for all his benefits to me?"

*Faithfully Yours,
Anna J. Nokes*

WORLD WIDE GUILD

Prayer

The camel at the close of day
Kneels down upon the sandy plain,
To have his burden lifted off,
And rest again.

My soul, thou, too, shouldst to thy
knees
When daylight draweth to a close,
And let thy Creator lift the load,
And grant repose.

Else how couldst thou tomorrow
meet
With all tomorrow's work to do,
If thou the burden all the night
Dost carry through?

The camel kneels at break of day
To have his guide replace the load,
Then rises up anew to take
The desert road.

So shouldst thou kneel at morning
dawn,
That God may give thee daily care,
Assured that He no load too great
Will make thee bear.

The above lines are familiar but we need to be reminded frequently of this source of daily strength for daily needs. May I take this opportunity to thank the many, many Guilders who sent me such loving messages during my illness in the fall? I could not acknowledge them all personally but every one was deeply appreciated.

Now, for new subscriptions to *MISSIONS*! Refer to Dr. Lippard's intriguing proposal on page 627 of December *MISSIONS*, and let us flood

that office with orders. *MISSIONS* is our official Guild paper and let us prove our appreciation of its value by getting a subscription from every family in our own church.

Indian plays! Two Rhode Island girls, Gertrude Webster and Frances Dunn, collaborated in the writing of a very dramatic and impressive Indian play called *Tomorrow's Trails*, which is now off the press. Since *Watwin*, announced in October, failed to materialize you will be eager to secure *Tomorrow's Trails*. There are also two shorter and simpler plays in mimeograph form, *Yesterday — Today — Tomorrow* and *Crow Indians on the Jesus Road*.

A Devotional Chairman Speaks

Greetings from the World Wide Guild Girls of Wesleyville, Pa.! We have a Senior Guild of fifteen active members and our last year was a very successful one. We have qualified in the Reading Contest for the past four years. We sent a delegate to Kiski in 1931 and helped the B. Y. P. U. to send one in 1932. Our Junior Guild also has a membership of fifteen girls and they are doing splendid work. Both Junior and Senior Guilds sent representatives to the Western Pennsylvania Guild Rally at Punxsutawney. Both are doing much White Cross work.

As Devotional Secretary for Western Pennsylvania, I pray that all Guild girls of the world may have a deeper, more precious devotional



W. W. G., Coeur d'Alene, Idaho. Rev. F. H. Thompson, pastor of the First Baptist Church, is seated in the first row



W. W. G., Galesburg, Ill.

life in the coming year than they have ever had before, and that we may truly be "Worth While Girls of the World Wide Guild, Working with God for the Whole World's Good." May we all join with the Northern Baptist Convention and "Pray It Through."

First to Get On the Honor Roll

The MISSIONS Subscription Drive is on! The following letter explains itself and in addition to this list, several lists from one to three have been received and it is only December 22nd now.

Frankford, Philadelphia, Pa.

December 13, 1932.

Dear MISSIONS:

I am happy to say I have secured ten new subscribers for MISSIONS. When I read your article in MISSIONS I became interested and I was made Club Manager of our Loyalty Chapter of the World Wide Guild of the Frankford Baptist Church, Paul and Unity Streets. I send these new subscriptions on behalf of our Loyalty Chapter.

Anna Shaw.

Fall State Rallies

If only there were space enough to tell all about all of them! Reports bubble with enthusiasm. There was the usual high water mark at Eastern Pennsylvania's Convention at Scranton, the only one which the Nobility attended this fall; New

Jersey reports the best one yet at Trenton; West Virginia went to Charleston and had a remarkable attendance and wonderful spirit; Western New York was back in Syracuse where Dr. Clausen gave an inspirational address and also conducted a beautiful communion service by candle-light Saturday night; and two full days of inspiration in Kansas at Topeka and Great Bend.

Outstanding missionaries at these Rallies were Miss Emma Brodbeck and Miss Florence Golden of China, Mrs. Petzoldt of the Crow Indians, and Miss Henrietta Johnson, who is greatly beloved by West Virginia Guilders. Do these Guild State Conventions pay? Ask the girls who attend. I only need to read the letters that come to my desk in the wake of each Rally to be convinced that they are one of the greatest assets we have. Let the good work go on!

How Idaho Does It

It has been a long time since we have had a news item with a picture from Idaho, and you will agree that if they all are as original as this Chapter from the First Church, Coeur d'Alene, it would be fun to visit them. In the picture the sponsors, the Pastor and wife, Mr. and Mrs. Thompson, and the Guild president are in the front row. This is the report of some of their summer activities:

We are sending to you an account of part of our summer activities, beginning with our annual Mothers and

Daughters reception, at which we had our mothers and the ladies of the Mission Circle as guests. A very impressive service was held, at which our new members were initiated. We have had eight new members in the Guild in the last six months.

The next event was a "fish-fry" at Fernan Lake (which is at the outskirts of our city.) We went at noon and fished until we had enough for dinner. The fish were cooked over an open fire with bacon and eaten with the potluck the girls had taken.

On August 4 the girls with their sponsors, Mrs. S. Southard and Mrs. C. E. Baker, went for a ten-days' camping trip at the Baptist Assembly Grounds, (Camp Weonahome) on Lake Coeur d'Alene. Each girl took enough food to last ten days and her bedding. We hired the launch "Rover" to take us across the lake. The girls divided into groups of two or three and took turns getting meals, washing dishes, and gathering wood. The days were spent hiking, swimming, rowing, and many other ways. Camp nicknames were given to all the girls, such as "Dot," "Dash," "Dip," and "Tip." When the ten days were over, it was with regret that the girls climbed into the boat to be taken back home again.

We gave two very successful dinners, one in June and one in September. The latter was a harvest dinner and consisted mainly of vegetables. Between 200 and 250 were served at each dinner, at the price of 15 cents a plate.

In October, we gave a leap year Hallowe'en party with boys as our guests. About forty-six were present. The evening was spent playing games, and cider and doughnuts served as refreshments. The party was held in the basement of the church. Now our real study programs and reading begin.

A Unique Indian Program

The Laura Lee Chapter, First Church, Galesburg, Ill., held a House Party in the late summer and their use of quotations from Hiawatha was



Guild Rally at Lebanon, Oregon

"so different" that we hope it may prove suggestive to others:

The theme of the program was the American Indian. Wigwams, totem poles, blankets, and papoose bags were much in evidence at all sessions. Quotations from Hiawatha marked the various stages in the program.

At three o'clock Saturday afternoon the girls assembled to do White Cross work while the White Cross play *The Late Sally* was read.

At five o'clock "with all its mystery and its magic" came a unique treasure hunt for "beads of wampum."

Later one of the girls, "skilled was she in sports and pastimes," conducted a half hour of fun, games, and contests on the roof of the club.

"That the feast might be more joyous," Guild songs were sung during the evening meal.

At seven o'clock came "All the marvelous dreams and visions," i.e., local Guild code.

"Symbols and Interpretations" proved to be living book reviews. A real *Lady Fourth Daughter*, Isabelle Crawford, and an Indian princess were present.

"That the time might pass more quickly and the guests be more contented," a gay Indian party was held on the roof Saturday night. Maize

(candy corn) was served for refreshments.

Later in the evening Indian legends were forthcoming, "Never any marvelous story but himself could tell a stranger."

Under the caption, "I will teach you all a lesson," the chairman of the program committee gave an informative talk with practical suggestions as to how to build a model program as she distributed the yearly programs neatly tucked away in papoose sleeping bags.

Just before bedtime, "Day is restless, night is quiet," the incoming president "drew a magic circle round them" in an impressive candle-light service.

Sunday morning when "all the air was full of freshness" a Sunrise devotional service "For advantage of the nations" was held on the roof.

After everyone had "tasted the food that stood before her" the girls, led by an Indian guide, "walked lightly o'er the prairies."

During the Sunday school hour, under the guidance of Mrs. R. A. Chandler, one of the Counsellors, the girls truly "touched God's right hand in the darkness—and were lifted up and strengthened."

"Each figure (type Gu Gi's) had its meaning—Each its separate song

recorded" when committee chairmen outlined goals for the year.

"Sumptuous was the feast"—a real Hiawatha banquet!

"Pleasant was the journey homeward."

Seventh Birthday

The World Wide Guild of the First Baptist Church of Mt. Vernon, Ill., celebrated its seventh birthday in a very novel manner. It was in the form of a covered dish dinner, and the "Seven" idea was carried out in the invitations, program, and even the time, date and place of meeting. The dinner program consisted of seven toasts, each toast representing one of the seven years. There were also seven features to the program, some being special numbers and others group singing. Miss Kathryn Royal, the president, acted as toast-mistress. Following the meal, the girls joined in playing seven games, all of which were in keeping with the "seven" idea.

An Oregon Fishing Party

Central Association, Oregon, held a unique week-end Rally at Lebanon in October in the church of which Mr. Earle D. Sims is Pastor. Mr. Sims is nationally known as Church

Invigorator, but he deserves to be known as World Wide Guild Invigorator, for wherever he goes he boosts the Guild. The theme of this Rally was "Fishers of Men," and the following are a few of the many topics used.

Classifying the Fish (registration); Fishers of Men (devotions). The Toasts were Tackle and Bait, The Fishing Grounds, The Haul, The Master Fisherman. The business session was Swimming Up Stream, and reports from Chapters, The Catch. Another devotional was "Launch Out into the Deep" and an inspirational address "Drawing the Net."

Artificial, Superficial or Sacrificial

"What Is Your Life?" was the theme of an address given by Mr. Eisenberg, Pastor of the Sayre, Pa., Church to the Guild Rally of Chemung River Association held at First Church, Elmira. His emphasis on those three types of life was most impressive. We leave the question with each one of you who reads these lines; is your life artificial, superficial or sacrificial?

Go-Fo-So Guild

Send in some guesses as to the meaning of Go-Fo-So. This Chapter is in the Temple Church, Youngstown, Ohio, and they had a delightful Thanksgiving party. The devotional was a dramatization of a lovely Thanksgiving sketch written by two members, while another, dressed as an Indian Princess, gave a most interesting talk on "Indian Romance and Reality." Two new members were welcomed. The dining room was attractive with a bowl of fruit centering the candle-light tables and miniature turkeys for individual favors.

Dr. Grose Experiences a W. W. G. Holiday "Shower"

The following letter from St. Petersburg, Florida, explains itself and interests us all:

Dear Miss Noble: I have had my first experience of a Christmas and New Year "shower" greeting from Guild members and chapters in all sections of convention territory from California and Oregon to Minnesota and Maine, from Middle West to

New York and New England. The experience has been as delightful as it was unanticipated and unusual, and through you I wish to send reciprocal greetings to all who have so thoughtfully and beautifully honored me. It is characteristic of the movement of which you are the beloved leader, and in which I have found so much pleasure. One of the most striking cards was that of the Guild of the First Baptist Church of Pittston, Pa., signed by 31 members, with the message: "We all wish you a very Merry Christmas and a happy and prosperous New Year." Well, if anything could start a retirement experiment happily, surely a look through this stack of cards, indicative of individual taste and thought, would do it. All the more do I rejoice to have a personal association, which neither time nor location can destroy, with that great work for the Master in which all worth while girls of the World Wide Guild are engaged. Gratefully and affectionately yours,

Howard B. Grose

The World Wide Guild Responds!

The Subscription Campaign by the World Wide Guild has started. Two chapters got busy in December and they head the Honor Roll and the Loyalty List.

FIRST ON THE HONOR ROLL

Loyalty Chapter
of the Frankford Baptist Church,
Philadelphia, Pa.

Ten new subscriptions sent in by
Mrs. A. Trenton Shaw

FIRST ON THE LOYALTY LIST

Carol Jameson Chapter
of the First Baptist Church,
Carona, Cal.

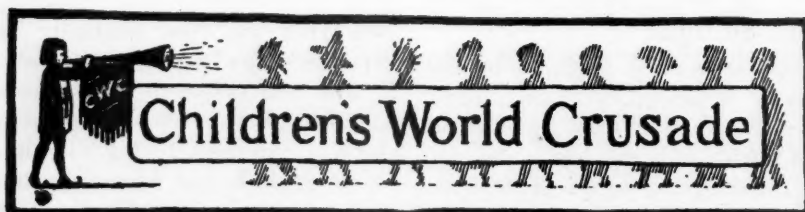
Five new subscriptions sent in by
Miss Margaret M. Mitchell

The winter months are ideal for securing magazine subscriptions. People have more time in winter for reading. This is YOUR magazine. Will you not help extend its circulation in your church?

Send reports of subscriptions and requests for sample copies of the magazine, subscription blanks, etc., to

W. W. G. Subscription Department, MISSIONS

152 Madison Avenue, New York City



February

This is the month of the great hearts, Washington, Lincoln, Grenfell and others. You and I, like them, have dedicated ourselves to a great cause, that of developing world-minded and Christ-minded children. Whatever measure of success we may be privileged to see, we may always glory in the fact that we belong to and have had a part in a great cause, blessed abundantly of our God.

Mary L. Noble.

Sweet Pennies

Take care of the pennies these days and your dollars are pretty well assured. Consider the candy trade. Grown-ups have retrenched on expensive sweets but the children still spend their pennies. The Commerce Department points out that the sale of penny candies in this country last year amounted to 195,000,000 pounds at a price exceeding \$26,000,000.

Though dollars are still tight, more pennies have been put in circulation by the general price cutting and the new popularity of sales of articles at uneven figures—27c, \$1.98, etc. Consequently the kiddies have more pennies to spend, and business is doing its best to separate the two.

From "The Pathfinder."

Try These

Here are some gleanings from recent mails that may be suggestive:

The Crusaders of Southside Church, Elmira, N. Y., invited the other groups in the church to a supper. After a good supper they were ready for the program which was just suited to them. A "delightful" talk was given by the President of

the Women's Society. The Crusaders gave an original dramatization based on *The Treasure Train*. The Guild girls initiated eight of the girls into the World Wide Guild with an impressive service. And to conclude the happy evening there were games.

At Immanuel Church, Detroit, the Crusader Company which was organized less than a year ago has between seventy and eighty at some of their meetings. They are enthusiastic in their study of the Indians and bring in much information themselves. They have made some very nice things to be sent to Miss Olds in Montana, whose needs were mentioned in October MISSIONS.

There is every reason to understand why the States that cultivate and train their leaders, give publicity to their accomplishments, methods and materials in Conventions, Board meetings and State papers have been able to stand at the head of the lists when the reports are made out. Southern California has held for several years an all-day Conference early in October which is attended by all Southern California C. W. C. Secretaries, with expenses paid by the

Women's State Board. The plans and materials for the year are thoroughly discussed, including teaching all four study books, use of gift container, organization, etc.

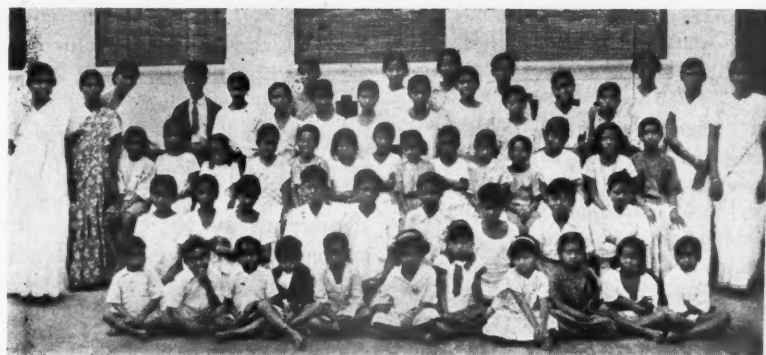
Michigan keeps steadily at it, the State Secretary going to innumerable State and Association meetings always with some definite items of interest which grip the imagination of the audience. The Detroit Secretary has meetings with her leaders every three months. A mimeographed program is sent to each leader as an invitation and a report is sent to each later. At the December meeting there were fourteen churches represented and twenty-three present. The last paragraph of the report states that "we will have a full hour for conference at the Women's Meeting on January 17th. Our Conferences are always just before the luncheon hour. Our next all-day Crusade leaders' meeting is February 13th. Keep these two dates before you." It is quite evident that the large attendance at these quarterly meetings is due to the frequency of them and the well prepared discussions.

Stereopticon Lecture for Boys and Girls

Think of real pictures taken by a real missionary of real little children who are living in Japan this very minute. That is what this new lecture is, actual photographs taken by Miss Jessie Wilkinson, who has been



C. W. C., Franklin, N. Y.



Crusaders of Nellore, India

teaching in Zenrin Kindergarten, Japan, for several years. Miss Wilkinson has written in her charming style the lecture to go with the slides, and because she knows children so well the paragraphs are short, in fact some of them scarcely more than a few lines. She suggests that only a few pictures be shown in one day, giving the children ample time to look at the pictures and discover things themselves that interest them and that they wish to ask questions about. This, of course, is approved educational method. These slides are grouped under the headings, "Babies in Japan," "Kindergarten Children," "Holidays," and "Homes and Friends in Japan."

It is owing to the generosity of Mr. Myers that this lecture is made available for us this year. Let us make use of it to the very best advantage. Not only the younger children in the Herald and Crusader organizations will be interested in these pictures, but the children and young people in the church school will find much to interest and inform them in these beautiful pictures. Send to your nearest Stereopticon Department Bureau for these slides.



Suifu

This month we begin the study of China. If any Herald or Crusade leader has not had a copy of *What Every Leader Should Have*, giving titles of all the study books and helps, she should write immediately to Miss Mary L. Noble for it. It contains also the Special Memory

Assignment, the names of our Special Interest Missionaries and other necessary information.

Having had a letter and two stories from our Special Missionary in China, Mr. Vichert, you will be interested to know something about Suifu, his home, and the work there. It is 1,800 miles from the coast and is reached by boat up the Yangtze River, through the rapids and gorges so graphically described last year in *MISSIONS* by Dr. Franklin. Besides the adult work there is the Cecilia Kindergarten, housed in a fine new building with eighty little children in attendance. There are two schools for girls, one a boarding school; a boys' school; two hospitals, one for men and one for women; a dispensary and a splendid church. The newer buildings are built of brick, but many of the older buildings built of Chinese frame and plaster are still serving well.

There are houses for missionary families and some for women missionaries and others for Chinese workers. Altogether there is a splendid Christian community and they are making a fine contribution to that whole area.

Boys' and Girls' Column

This month you will hear in this column from some of your missionary friends both at home and abroad.

Miss Bonstel has a lot of interesting Chinese boys and girls in Portland, Oregon. She says in her letter:

"As the disciples met Jesus with the request, 'Master, teach us to

pray,' even so do the Chinese boys and girls come voicing a very similar request, 'Will you teach me a prayer?' or, 'I do not know how to pray, will you teach me?' Very recently one of our junior boys came into the Sunday school room with a smile that was contagious. He slipped quietly up to me and whispered, 'I prayed every day this week; I guess I didn't do it very good, but God listens anyway, doesn't He?'

"The cooking class consists of a group of lively little girls who call themselves 'Jolly Juniors.' One day as the girls were about to leave the Mission it was necessary for me to remind them that the room had been left in a rather untidy condition and the cooking utensils were not in place. 'Oh, yes, God's house must always be clean,' little Evelyn remarked. 'There are two kinds of houses, you know—this kind' (throwing out her arms to indicate the entire building) 'and this kind inside of us' (placing her hand over her heart to indicate her body.) 'My, wouldn't it be nice if everybody was clean inside?'"



Rankin Christian Center is in Pittsburgh, Pa., and Miss Lindquist shows how books help her. Have you any nice books that you have outgrown that you would like to send her?

"One little primary girl, who has recently come into the Center membership, has become a regular library visitor. She kept asking me for books about the life of Jesus. I found several and also sent home a Bible. Calling there, I found both parents eager to teach their children the stories about Christ and his Kingdom."



Overseas Crusaders

Miss Clara Tingley of Bassein, Burma, writes that her Crusaders are just as enthusiastic as ever. You will remember Starry whose picture

was in MISSIONS in April, 1930. I quote from Miss Tingley:

When the C. W. C. election of officers took place the infant children insisted on coming, so there were thirty-six present, but at the first regular meeting there were sixty-seven. They were keen on meeting twice a month and so we are going to try them out. The leader suggested that if there were a football game on they would not come to the meeting, but they declared they would. Starry was chosen for president. Then the children were divided into four groups, two of girls and two of boys, which will compete with each other and the stars will be put on the shields accordingly.



Miss Geneva Brunner writes from Nellore, India, about her Crusaders, whose picture is on this page:

This organization is the outcome of our first Daily Vacation Bible School in 1930 and has just completed its second year. Last year we had an average attendance of thirty-five, divided into two classes. This

year we grew to almost double that number with an average attendance of fifty. I am the Counsellor and I have six faithful helpers.

This year they studied Miss Applegarth's *Lamplighters across the Sea*. Of course it is all in Telugu, but we have translated the material. We meet twice a month on Saturday mornings. The oldest class, (ages nine to twelve and over), have been making notebooks and scrapbooks which we cut in the form of a light-house and in it they write the material they have learned about the "Lamplighters." At Christmas time they gave clothes and food to some poorer than they. In February we went to a village and held a gospel meeting, the children taking entire charge and two of them giving the messages. The children themselves are the officers and have their own committees.

We use this C. W. C. not only to help the children but as observation work for our Senior students who attend, do the handwork with the children and learn how to work among the children when they go back to their homes. Thus it is a fine means of spreading the work.



A Letter from Assam

Probably you remember the story in *The Magic Mobeel*, "Operating with Brickbats." That was a great favorite and was dramatized over and over. Dr. Dorothy Kinney is still doing magic in her hospital and out in the country in Assam. Here are some things she tells us:

You would love our little Srimonta. He was in the hospital for a long time, got well and went home, but was brought again for pneumonia three weeks ago. Much as we love him we wish his father would come for him as he is all right and we have neither room nor money to care for well children. Handsome little two-year-old, full of smiles, learning to talk but doesn't walk

much. For some reason he doesn't care for his father. Most babies cry when their parents leave them, but when he was put down in the little white bed this time he gave a sigh and went off to sleep as if he felt he had gotten home. His mother is dead. Six private room patients are now paying 4-6 rupees a day. One of these asked for a Bengali New Testament almost as soon as she came out of an anaesthetic following an emergency operation.

The outstanding event of the week was the movie. Mr. Brook was here and showed most of the pictures he has taken, among them the movie reel of our hospital. The church was packed. Monglu was in the pictures

and no star was ever more excited than he when told the pictures would be shown that night. When we started to the church the servants came tearing along and rode on the running boards. Most of them had never seen a movie, and now to see themselves and their friends. Everyone was squealing, laughing, nudging each other. A youngster back of us sat on the edge of her seat the whole evening, and as she recognized folks called their names excitedly. One picture shows Alice pulling teeth, Millie, Eleni and Alice Mark with her; another, the car being driven up to the hospital with a patient and met by a doctor, four nurses and stretcher. Then comes Monglu carrying a tray to the hospital, and does he look slick in his white uniform and turban. Then the dhobie, his head piled high with clean clothes, then some of the hospital children being cared for outside by some nurses. Then Edna and Millie watching the nurses come from their home and walking toward the hospital — like a dream come true.

Yesterday we drove to Keeling, 45 miles away, in response to urgent appeals from their headman that we come and treat their sick. There were few we could help as most of the cases were lepers or eye cases which had been hopeless for ten years or more. While we saw patients, Edna did some evangelistic work, selling New Testaments and giving away tracts and Gospels.

Thinking there would be no more clinics for a while because of the heat, Alice and I decided to overhaul the dispensary. Had things there decidedly upset when we saw a bus load of folks driving up. To make a long story short, we had a clinic with forty youngsters and as many adults. After they had gone another load arrived but it was late.

A girl from the Naga Hills who had come too late to the hospital died. She had about the worst case of miliary tuberculosis I ever saw. Again we longed for an X-Ray. How much we need one!

THE OPEN FORUM OF METHODS

CONDUCTED BY ELIZABETH I. FENSOM

Literature Division, 152 Madison Avenue, New York, N. Y.

Moccasins and Gifts

A month before presenting their Indian program, the Missionary Society of Olympia, Wash., distributed small moccasins made of dark red cambric. These were stitched in yellow and trimmed with colored beads. Inside was a rhyme requesting the recipient to place in the moccasin a sum equal to five times the size of her shoe, and to bring the moccasin and its contents to the next meeting. The program opened with a short devotional service based on the Indian version of the 23rd Psalm. This was followed by six three-minute speeches on Indians who had chosen the "Jesus Road."

A tepee, with a camp fire, and fir trees placed on standards, formed an attractive background. A woman and girl dressed as Indians sat by the side of the tepee, the former reciting an original poem, "The Story of Shyela," while the pianist played softly "By the Waters of Minnetonka." At the close of the meeting, two ushers gathered the moccasins with their offerings, and the Indian girl gave in the sign language the benediction, "May the Great Spirit Mystery make sunrise in your heart."

(Note: *The Twenty-third Psalm in Indian Sign Language* can be obtained from the American Baptist Publication Society.)

Council of the Squaws

Since its appearance in the November Open Forum there have been many requests for further information concerning this program. In response to an inquiry from the Conductor, Mrs. L. C. Trent wrote:

"At our mother and daughter banquet, when we gave the Indian program, we had as favors little brown paper canoes, filled with spice drops. A heavy card with a slit in it served as an easel to make the canoe stand up. There were

also little brown paper tepees with the program inside. The fluted strips of blue crepe paper laid lengthwise on the white table cloth, suggested the importance of the W. W. G. The three circles of our church, Women's Circle, Dorothy Kinney Circle (young married women) and the W. W. G. were having a joint meeting."

The toasts (see November Open Forum) all related to the church.

Gospel Trails and Trailers

This was the program theme of the annual meeting of the Woman's Mission Society of New Jersey, which was held as a part of the State Convention. The topics were "Charted Trails," "Travelled Trails," "Wampum," "Guides," "Victors," "Worship of the Great Spirit," "Neighboring Trails," "Ingathering" (Big Council), and "Far Flung Trails." Copies of the annual report was distributed, and it, too, told of progress along many and varied "trails." As the plan can be used by local groups, a brief outline is given here:

"Before first snow of winter, New Jersey white squaws leave tribes and tepees and gather by Great Water for big Council. . . Squaws sit apart around big camp fire. They talk of trails they've blazed and messages sent by Great Spirit since last big Council, twelve moons ago. Many squaws speak—many tales are told. Gather close and listen." Then followed the reports of the "trails" (departments of work):

Secretary-Director — ta-wa-hink-pay-o-ta (what resources) trail; World Wide Guild—ta-tee-o-pa (woman being hospitable); Children's World Crusade—ha-kay-da (little sons and daughters); Missionary Education—wa-chin-tonk-a (patient teacher); Literature—we-hin-a-pa (rising sun, that which reveals the

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used by 133 Nations

truth); Reading Contest—ke-che-ko-ta (friendly contestant); White Cross—a-be-quaa (she stays at home); Christian Americanization—ta-ko-da (friendly to all); Stewardship—hantay-wee (faithful, trustworthy); Treasurer—we-no-na (loaf-giver, generous); Corresponding Secretary—ho-wa-kan (mysterious voice, the voice that speaks not); Civics—tee-tonk-a (tribal headquarters); Devotions—wa-kan-da (Great Spirit); House party—chank-oo-wash-tay (good road); President—wa-chin-sa-pa (wise, clear head, chief).

"Follow Thou Me"

This is the title of the program for the World Day of Prayer which will be observed March 3rd. The price

is 2c per copy, \$2. per hundred. The poster, size 11x17 inches, is 5c. The Call to Prayer (free) was prepared by Mrs. Ruth Bronson Muskrat, an Indian American. It begins with the Hopi Indian prayer "All people, awake, open your eyes, arise." These materials are in stock at the Literature Division, Board of Missionary Cooperation, 152 Madison Avenue, New York City.

Your Society and World Peace

Four programs on International relations suitable for missionary societies and other groups have been prepared. Disarmament, the World Court, Militarism in Education, and the League of Nations are the subjects covered. Packets containing excellent material published by vari-

ous organizations working for world peace have been assembled for those using the programs and may be borrowed for postage or bought for \$1.00. Order programs and packets from The Council of Women for Home Missions, 105 East 22nd Street, New York City.

To Question Box Contestants

Following are the reasons why some of our contestants were not awarded prizes for their 1932 work: Not enough correct answers (every question must be answered correctly for the entire year); work unsigned; questions not answered, only page numbers given; answers obviously worked out with others and duplicate sets sent in; answers received after the contest closed on January 1st.

Owing to the hundreds and hundreds of papers received, some of our prize winners will not be advised of their awards before February 1st. All will be notified as rapidly as possible.

Please read *new rules* carefully. All answers should be kept until end of year.

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Secretarial Changes at Foreign Mission Headquarters

At the meeting of the Foreign Mission Board held in New York, September 26, 1932, Associate Secretary William B. Lippard presented his resignation in order that he might accept the appointment as Editor of MISSIONS effective upon the retirement of Dr. Howard B. Grose on December 31, 1932.

The Board accepted this resignation with sincere regret and at the meeting November 22, 1932 adopted a resolution expressing its appreciation of his nearly twenty years of efficient service to the Foreign Mission Society. He had been appointed to the staff following the annual meeting of the Society in Detroit in 1913. The resolution appeared in the January issue of MISSIONS.

To fill the vacancy thus created, Associate Secretary Paul E. Alden was transferred from the Candidate Department. He assumes the Home Department duties formerly discharged by Secretary Lippard including the duties as Recording Secretary of the Board of Managers, a position which Dr. Lippard filled most acceptably for more than fifteen years.

The work of the Candidate Department formerly carried by Mr. Alden has been assigned to Foreign Secretary J. C. Robbins, who is at present in India. In the meantime all correspondence relating to the appointment of missionaries is being handled

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By these adjustments in duties at foreign mission headquarters the Board is able to carry forward the administration of the work with an actual decrease in secretarial staff.

On behalf of the Board of Managers,

Herbert J. White, Chairman.

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OUR OBJECTIVES

FEBRUARY 1933

S	M	T	W	T	F	S
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5	6	7	8	9	10	11
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For February the purpose shall be to complete by means of extra individual gifts, the "Pray-It-Through" offering of \$500,000 needed to undergird our missionary work. Sunday, **February 12**, is the date which churches are asked to observe as a time for the ingathering of such extra gifts.

In March the special aim will be to secure the attendance and registration, at one service, of every Baptist church member. "March to Church in March." The objective for this month was suggested by Dr. C. Oscar Johnson, president of the Northern Baptist Convention, and includes the appointment of a visiting group to call on members and prospective members.

MARCH 1933

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APRIL 1933

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"Evangelism and Victory" is the slogan for April, on the 16th day of which month falls Easter. Pray for the unsaved and for those Christians who are not actively connected with any church. It is recommended that the last two weeks of April be devoted to "an heroic effort to maintain our missionary and local work at the highest possible level, and close the year in a way worthy of the Master."

F. B. PALMER
Chairman

W. H. BOWLER
Executive Secretary

THE BOARD OF MISSIONARY COOPERATION OF THE
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